A

Doctrinal Diſcourſe

OF

Self-Denial.

Written by

THOMAS COLLIER,

And now Publiſhed for the End for which it was intended, *viz.* For the Good of All.

Heb. XI. latter part of *Ver.* 4.

God teſtifying of his gifts: and by it he being dead yet ſpeaketh.

Mal. II. 6. *The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*

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BIBLIOTHECA·BODLEIANA

TO THE
READER.

THis Doctrinal Diſcourſe of Self-Denial, was delivered to me by the Author thereof, but a day or two before he dyed: And I had thoughts to have kept it for my own private uſe only, but upon ſerious conſideration of the worth and uſefulneſs of it, or rather that it might be ſo, if it were Publiſhed; I was much moved in my Spirit, to bring it forth to publick View, hoping that it may be of great uſe in this Self-deceiving Age, in which we live. And I earneſtly deſire Thee, Reader, who-ever thou art, into whoſe hands this Treatiſe may come, to Read Conſiderately, and Judge Impartially; and if thou art a Chriſtian indeed, I doubt not but it will be an acceptable Companion unto thee; and if thou art a Stranger to the Life and Power of Chriſtianity, it may be an help to thee, to ſhew thee, that the way to wear the Crown, is to bear the Croſs: And to be a Chriſtian, is to

deny thy ſelf. I ſhall ſay no more at preſent, but leave thee to the Matter itſelf, which will ſet forth its own praiſe; and ſo the Lord direct Thee and I in Reading thereof.

Here is alſo joyned to this Diſcourſe, *A Short Narrative of Faith:* Which if agreeable to the Word of the Lord, as I make no queſtion but that it is, (or at leaſt is ſo in my preſent Judgment) then this Book may be of great uſe unto thee, the former Part to lead thee into the Practical Part of Godlineſs; and the latter, into Mattters of Faith: So that Faith and Practice neceſſary to Salvation, is herein contained. So deſiring it may not only come into thy Hands, but alſo into thy Heart, with the Bleſſing of the Lord; which ſhall be the Prayers of,

Thine to Serve Thee

in the LORD,

JOHN COLLIER.

THE

THE PREFACE TO THE READER.

Chriſtian Reader,

WHoſoever thou art, into whoſe hands theſe Lines may come, know, That the Doctrine of Self-Denial is abſolutely and indeſpenſibly neceſſary, in order to a right following of Chriſt (and is ſo ſtated by the Lord of Grace and Life) without which we can never obtain a Right in Goſpel-Grace here, nor in Goſpel-Glory hereafter; and it being ſo, that our Intereſt in the Grace of Chriſt here, is, that In-rights us to Glory with him hereafter; and the greatneſs of the danger is not onely, in that ſelf is ſo great an Enemy to us, but ordinarily taken by us to be

our greateſt Friend, by reaſon of which it comes to paſs, that not only the Prophane, but Profeſſors too, will not endure to have ſelf medled with; yea, even ſuch as will acknowledge the danger of ſelf, and, it may be, plead it down, till it come to be their own turn, and then it muſt not be touched, it being as the Right Hand, and the Right Eye; it becomes very hard and difficult to be plucked out, and parted with; we can be content to find it out, and plead it down in others, but too much blinded by it, and ſo indulge it in our ſelves; ſo that for the moſt part, we nurſe and nouriſh this dangerous Enemy in our Boſomes, as if it were our chiefeſt Friend; whereas, if it be not by us denied in its various Workings, it will ruin us in the end.

And being deeply ſenſible of the diſpoſition that is in us all, to be too much lead and ruled thereby; as likewiſe of the neceſſity of its being denyed by us, of the bad work it makes in Men; yea, all Sort and Societies of Men; and the bad iſſue thereof in the end, if it be not denied; I can truly ſay, I was preſſed in my Spirit, to make ſome Eſſay in the Diſcovery thereof, that if by any means we might arrive to the knowledge of its danger, and avoid it; as alſo the excellency of Self-denial, with the bleſſed ways and means (if rightly and ſincerely exerciſed therein) by which we may obtain a greater degree and meaſure thereof. For certain it is, if any

of

of us all miſcarry under the Doctrine of the Goſpel, it muſt be by ſelf, Hoſ. 13. 9. O Iſrael, thou haſt deſtroyed thy ſelf. *This Doctrine of Self-Denial, I ſtate from the Words of the Lord himſelf,* Mat. 16. 24. If any man will come after me, let him deny himſelf, and take up his Croſs and follow me. *Self-Denial is abſolutely neceſſary, in order to a right following of Chriſt. This Doctrine of Self-Denial, I firſt publiſhed Doctrinally, in the Method as here it followeth, though I fear, to but little effect in thoſe that heard it: I heartily deſire it riſe not in Judgment in the end. I have publiſh'd it, that it be not wholly loſt, hoping the Divine Bleſſing may attend it for good to ſome or other; for I know that ſelf will not endure this Doctrine: No, its Self-Denial that muſt own it (if it be by any received). Wherefore I earneſtly beg the Reader, to read, and ponder well what he readeth, looking to God for his Bleſſing, inaſmuch as ſelf is ſo dangerous an Enemy, ſo near and dear unto us, as a Right Hand, or a Right Eye, by reaſon of which we indulge it, and keep it alive. I ſay again, I earneſtly deſire the Reader to be in good earneſt in the matter, and not to complement about a buſineſs of ſo great and weighty a Concern as this is.*

For I do aſſure thee that I am in good earneſt, and do not deſign it to Complement the Reader's Fancy, or to drive away the Time, but to the

end the Work may be effected in thee, without which can be no Safety nor Salvation; believing that our Lord was in good earnest when he ſpake thoſe words, and left them on Record for our Learning: But I ſhall here ſay no more, leaving thee to the following Diſcourſe, which is both brief and plain, praying the Bleſſing of him that ſtated this Duty, to attend this poor Endeavour, for the accompliſhing thereof in thy heart. Amen.

T. C.

THE

THE DOCTRINE OF Self-Denial

Plainly and Familiarly Handled and Opened; with the Neceſſity thereof. Deſigned for the Special Practiſing and Advantage of the Reader.

Mat. XVI. 24.

Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.

THE occaſion of theſe Words, is, the Lord having ſhewed his Diſciples of his Sufferings, *ver.* 21. *Peter took him, and began to rebuke him, ſaying, Be it far from thee,*

thee, Lord: this ſhall not be unto thee, ver. 22. And ver. 23. Chriſt gives a particular Anſwer to *Peter: He turned and ſaid unto Peter, Get thee behind me Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.*

(I might note hence, That it's too often found, that the things of Satan, and of Men meet in unity; (and that with too much approbation) in profeſt Chriſtians).

And in my Text, takes from thence an occaſion to ſpeak to all his Diſciples, and to others, (as the other Evangeliſts renders it) and to us, and to all Men, eſpecially to all ſuch as have a mind to be Chriſtians and the Followers of Chriſt the Lord indeed.

In the Text we may Note, 1. Who it is that ſpeaks: and that is, Chriſt the Lord, who is Truth itſelf. *Then ſaid Jeſus,* 2. To whom he ſpeaks, *i. e. to his diſciples.* 3. The Matter what he ſpeaks: And in it, is firſt a ſuppoſition, *If any man will come after me.* 2. A Permiſſion which carrieth in it the nature of a Command; and this Permiſſion hath three Gradations, or Degrees in it: 1. *Let him deny himſelf.* 2. *And take up his croſs.* 3. *And follow me.*

For Explanation of the Terms, I ſhall here forbear, and you may expect it in the Illuſtration of the Doctrine; but only that Term of *taking up his croſs.* 1. By Croſs we are to underſtand Sufferings, Reproach, and Shame for the Name and Sake of Chriſt. 2. *His*

2. *His Croſs*, that ſuch as follow Chriſt muſt expect their part and lot of Suffering for his ſake, and that it do concern them to reſolve on it, at their firſt entrance on Religion, *Mat.* 10. 38. But I ſhall come to the main Truth and Doctrine intended and deſigned by me in this Scripture.

Doct. That Self-Denial is indiſpenſably neceſſary for all Chriſtian Men and Women, in order to a right following of Chriſt.

It is true, this Text and Doctrine of Self-Denial relates more particularly and eſpecially, as a preparation to Sufferings, to our bearing the Croſs for the ſake of Chriſt; but I ſhall ſpeak to it, and apply it more general, becauſe it holds Truth in all Caſes: and indeed, we ſhall never rightly bear the Croſs for Chriſt's ſake, if ſelf rule us in any Caſe, and be not denied by us.

My Method in ſpeaking to this great and weighty Truth of Self-Denial, is, 1. To prove the Doctrine from plain Scripture. 2. To ſhew what it is *to come after, and to follow Chriſt.* 3. What we are to underſtand is intended by ſelf, that muſt be denied. 4. And then what it is to deny ſelf. 5. What of ſelf it is, that muſt be denied. 6. The reaſons thereof. And 7. The Application.

I ſhall confirm the Truth of the Doctrine, in general, as it is ſtated, *i. e.* That Self-Denial is indiſpenſibly neceſſary, in order to a right following

lowing of Christ, not only the Text confirms it, but its confirm'd to us by others of the Evangelists from the same Mouth, who is Truth itself and cannot lye. *Mar.* 8. 34. *When he had called the people to him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.* Luke 9. 23. *And he said unto them all, If any man will come after me, let him deny himself, and take up his cross, and follow me.* And *chap.* 14. 26, 27. *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple: and who so do not bear his cross, and come after me, he cannot be my disciple.* In all which Scriptures the Truth is plainly stated by the Lord himself, that Self-Denial is necessary to a right following of Christ, not only to deny self, but the last Scripture works it to the denial of Self-Relations, and Self-Comfort in those Relations, and that on higher Terms than Self-Denial, *i. e. To hate father and mother, and wife and children,* &c. *yea, and his own life also.* Not that the Gospel teaches us to hate Relations, or Life, simply considered as such; but as it stands in our way to prevent us in following of Christ. We must leave all, and hate to be prevented in our following of Christ, if we cannot enjoy our Relations and Lives in following of him. We must hate the denial of him in any part of his Will, for Relations, and Lifes sake;

ſake, but love Chriſt above all; deny ſelf and all for his Name and Sake. Suitable to this is the word of the ſame Lord, which fully explains this, *Mat.* 10. 37, 38, 39. *He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me: he that findeth his life ſhall loſe it, and he that loſeth his life for my ſake, ſhall find it.* In all which this Doctrine of Self-Denial is wonderfully and highly confirmed: and we may eaſily and plainly learn from it the neceſſarineſs, and neceſſity thereof, without which we cannot follow Chriſt in the loſs of all, which is our great concern when called to it.

2. What it is to come after, and to follow Chriſt; they are Terms equivalent, and intend one and the ſame thing; but particularly and diſtinctly I ſhall endeavour to ſhew you what it is, and wherein this coming after, and following of Chriſt doth conſiſt. Eſpecially in three things:

1. To come after, and to follow him, is to believe in him, and to obey him in all his Will, to follow him in the Faith, Love, and Obedience of the Goſpel; no Man can properly be ſaid to be a Follower of Chriſt, that doth not ſo walk, 2 *Tim.* 2. 22. *Flee youthful luſts, but follow righteouſneſs, faith, charity, peace,* &c. So that to follow Chriſt, is to *follow righteouſneſs, faith, love,* &c. It is to do the Will of Chriſt; he followeth his Maſter rightly, that is careful in all

all lawful things to do his Will, 1 *Tim.* 6. 11. *Follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs,* &c. And as this is the concern of Miniſters, (for ſo was *Timothy*) ſo it's the concern of all Chriſtians, thus to follow Chriſt, *Eph.* 5. 1. 2. *Be ye therefore followers of God, as dear children, and walk in love.* It is to be *followers of that which is good,* 1 Pet. 3. 13. It is to walk in the *good and acceptable will of the Lord,* Rom. 12. 2. And this hath always been accounted a right following of God. *Heb.* 6. 12. *That you be not ſlothful, but followers of them who through faith and patience inherit the promiſes.* So that to do the Will of God, is to follow God, to follow Chriſt; if in this way we follow the Saints that hath gone before us, we truly follow Chriſt. When we *follow ſuch as through faith and patience inherit the promiſes,* Phil. 3. 17. 1 Cor. 11. 1. Thus did *Joſhua* and *Caleb* follow the Lord, *Numb.* 32. 11, 12. It's ſaid, that *they wholly followed the Lord.* And ſuch as refuſe thus to follow Chriſt, *forſake their own mercy,* and muſt expect to be lead away, and to have their portion with the Workers of Iniquity. So that in brief, to come after Chriſt, and to follow him, it is to believe his Doctrine, and to love and obey his Word and Will, to walk in the ways of his appointing, whilſt we are in this World, through all the Difficulties thereof, till we come to Glory, without which we can have no right unto it, *Rev.* 22. 14. *Bleſ-*

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ſed are they that do his Commandments, that they may have right unto the tree of life, &c. chap. 14. 4. 1 *Theſ.* 1. 6.

2. To come after, and to follow Chriſt, as it is to walk by his Rule, and to his Will, *Acts* 3. 21, 22. So it is to walk in his ſteps, for he is his Peoples perfect Pattern, and we ought to follow him as our Example, in all imitable things; he is preſented to us as our Example, that *we ſhould follow his ſteps, and walk as he walked*, 1 John 2. 6.

Queſt. In what particular may we underſtand that Chriſt is in Scripture preſented to us as our Pattern, and according to which we ought to follow him in our Goſpel-walk?

Anſw. Eſpecially, I ſhall mention ſeven things: 1. In his Life of Faith, he lived perfectly the Life of Faith, on the Power and Faithfulneſs of God his Father, though he had a ſufficiency of perſonal Power to ſuſtain himſelf in all his Undertakings for Men, *John* 10. 18. yet he lived by Faith on the Promiſes of the Father, relative to his Son's Undertaking in this matter. Which Promiſes you may ſee, *Iſai.* 42. 1, 2, 3, 4, 5, 6, 7. and that this related to Chriſt, ſee *Mat.* 12. 18. And indeed, it can relate to no other, and the Promiſes are very full to the caſe, and *chap.* 49. 6, 7, 8, 9. and Chriſt taking hold of theſe Promiſes, *ver.* 5. and *chap.* 50. 6, 7, 8, 9. All which is declared in way of Propheſie and Promiſe. Let us ſee in the New Teſtament, how it was acted

acted and effected, when our Lord came forth in flesh, *John* 6. 57. *As the living Father ſent me, and I live by the Father*, &c. Chriſt lived by the Father (in ſome true ſence) as we ſhould live by him, *i. e.* by Faith we live upon him; that he by Faith lived by the Father, is further manifeſt, in that he was frequent in Prayer to his Father, and particularly in praying his Father's help, through his greateſt difficulty, *i. e.* his ſuffering Death for the Sins and Salvation of Men, *John* 17. 1. with *chap.* 8. 20. & 12. 23. & 13. 31, 32. *Mat.* 26. 39. 42. *Heb.* 5. 7.

And this fully anſwers the Prophecies that was of him in his Life of Faith upon his Father, *Iſai.* 50. 6, 7, 8, 9. And in this Life of Faith he is a Pattern to his People, and they ought to follow him herein, *Joh.* 6. 57. *As I live by the Father, ſo he that eateth me, ſhall even live by me:* for the Promiſes to us from the Father *are in him all; yea, and in him, Amen.* 2 Cor. 1. 20. *i. e.* Certain and ſure, but out of Chriſt we can have nothing; and hence is the Faith which Believers live by, called in Scripture, *The Faith of the Son of God: and the Faith of Him:* and *the Faith of our Lord Jeſus*; Gal. 2. 16. 20. *Eph.* 3 12. *Jam.* 2. 1. And it's ſo called, not only becauſe he commands it, and by the Goſpel effects it, and is the object of it, but as he perfectly lived thereby, in, and upon the Father, and we are to follow him herein: *Now the juſt ſhall live by Faith*, Heb. 10. 38. *i. e.*

Live

Live upon the Mercy, Truth, and Faithfulneſs of God in Chriſt Jeſus, in his Promiſes, *unto eternal life*, in which the Life of Believers doth conſiſt.

2. Chriſt is preſented to us as our Pattern in love, both to God and Men, and we ought to follow him herein, and to walk in his ſteps; he was a perfect Pattern to us in this heavenly Vertue, and that in all the parts thereof. 1. To his Father, *Joh.* 14. 31. *That the world may know that I love the Father*: and this he manifeſted by his obedience to his Father: *As the Father gave me commandment, even ſo I do.* And in the ſame way muſt we manifeſt the truth of our love to Chriſt, *Joh.* 14. 21, 24. If we love God, his word and will, *nothing ſhall offend us*, Pſal. 119. 165. And *he that loveth not the Lord Jeſus muſt be accurſed*, 1 Cor. 16. 22. The love of Chriſt to us, is preſented as the Pattern of our love to him.

2. In his love to Men; and in this he ſuperabounded, *Joh.* 15. 13. & 6. 51. to his Church, to the World, to Enemies. And herein he is our Pattern, and we ought to follow him, not only in Obedience, but as our Example. 2. To love one another, *Joh.* 13. 34. *A new commandment I give unto you, that ye love one another, as I have loved you.* Where we have both the Precept and Preſident of Chriſt in this matter; this is our Duty, and our Lord is our Pattern, *Joh.* 15. 12. *This is my commandment, that ye love*

one another, as I have loved you, Eph. 5. 1, 2. Yea, from the ſame Example we ought to *lay down our lives for the brethren, as he laid down his life for us,* Joh. 3. 16. O how wonderful do Chriſtians fail in this matter, both towards God, and one another; a great ſin it is, and great cauſe we have to take ſhame to our ſelves herein, and to follow our Lord more fully in this grace. He loved Enemies, and gave his Life for Sinners, for the World, this was wonderful love indeed, *Rom.* 5. 8. 10. And hath made it our Duty to love our Enemies with the love of pity and compaſſion, *Mat.* 5. 44. For this we have both the Precept and Example of Chriſt our Lord, *Luke* 23. 34.

3. Chriſt is a Pattern to his People, in his Obedience to his Father in all things, in which he was full and perfect, *Pſal.* 40. 8. *Iſai.* 50. 5, 6. *Joh.* 8. 29. And herein we ought to follow him, and to walk in his ſteps, *i. e.* to yield Univerſal Obedience to him, as he did to the Father. And in our obedience to Chriſt, we obey the Father, *Joh.* 12. 49. *Heb.* 1. 1, 2. And that we ought to follow Chriſt as our Pattern in this matter, ſee *Joh.* 15. 10. *If ye keep my commandements, ye ſhall abide in my love, even as I have kept my Fathers commandements, and abide in his love.* 1 Joh. 2. 6. He that ſaith he abideth in him, ought himſelf to walk as he walked; and what Walk that is, ſee *ver.* 3, 4, 5. So that if you will be the Followers of Chriſt,

you

you must follow him in your Obedience to all his Will.

4. He is presented to us as our Pattern in his Meekness and Humility: I joyn them both together, because they are very much of the same nature, to be of a meek, quiet, and humble Spirit: and in this he was a perfect Pattern, and we ought to follow him herein, *Mat.* 11. 29. *Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls.* This Gospel-Grace of Meekness and Humility, in which Christ was so eminent a Pattern, it deeply concerns us to follow him herein, *Phil.* 2. 5. 8. *Let the same mind be in you, which was in Christ Jesus*, &c. he was meek, *as a lamb before the shearer is dumb, so opened he not his mouth*, Isa. 5. 3.7. O how little of Humility, and this Lamb-like Meekness is found among us, in which our conformity to Christ our Head and Lord so much consisteth; and hence the Apostle, 2 *Cor.* 10. 1. beseecheth the Church *by the meekness and gentleness of Christ*: that is, that the meek, humble, and gentle behaviour of Christ towards us, might meeken and humble our Spirits towards him, and towards one another, so as to submit our selves to his Doctrine.

5. He is our Pattern for Holiness, and Heavenly-mindedness; he was the holy, harmless, and spotless Lamb of God, there was no guile found in his mouth; full of heavenly mindedness; perfectly holy in his Life, and heavenly in

his Mind, *Joh.* 3. 13. In which he is the Chriſtian's Pattern; and gracious Men and Women are deſigning to follow him in this matter, 1 *Joh.* 3. 3. *He that hath this hope in him, purifieth himſelf as he is pure*, 1 Pet. 1. 15, 16. *Col.* 3. 1, 2. If this be true, O how few Followers of Chriſt are there yet in Chriſtian Profeſſion! It behoves us all to look about our ſelves in time, in this matter; that we deceive not our ſelves *with a Name to live, and yet are dead.*

6. He is the Chriſtians Pattern in Self-denial, which is the Doctrine and Duty of the preſent Text and Time, not that he had any ſinful ſelf to deny, as we have; but he had ſinleſs ſelf, which he denied for our ſakes, *Rom.* 15. 3. *For even Chriſt pleaſed not himſelf*, &c. Doubtleſs he had that in his Nature, that would have been pleaſed to have had the Cup of Sufferings paſſed over, if it might have ſtood with the Father's Will, and our Safety; hence he prayed, yet ſubmitted willingly: O that we could or would learn this Leſſon of Self-Denial, from both the Precept and Example of our bleſſed Lord, without which we cannot be his Diſciples.

7. And finally, He is preſented to us in his Sufferings for us, as our perfect Pattern, that we might come after him, and follow him therein, when called thereunto; and this I take to be the eſſential thing intended in the Text, that we follow him in ſuffering for his Name and Sake, as he hath ſuffered for us; for whoſoever will come

come after him, muſt *deny himſelf, and take up his croſs and follow him,* 1 Pet. 2. 21. *For even hereunto are we called, becauſe Chriſt alſo ſuffered for us, leaving us an example that we ſhould follow his ſteps,* and *chap.* 4. 1. *Foraſmuch as Chriſt hath ſuffered in the fleſh, arm your ſelves likewiſe with the ſame mind.* If you reſolve to follow Chriſt, you muſt follow him in Sufferings when lawfully called thereunto, from the Croſs to the Crown; this is the way he went, and this is the way that you muſt go, if ever you come there, *Acts* 14. 22. 2 *Tim.* 3. 12. And this we ſhall never do without Self-Denial, nor unleſs we follow him in the other things before-mentioned, *i. e.* unleſs we follow him in Faith, Love, Obedience, Humility, and Meekneſs, we ſhall never follow him rightly in Sufferings, nor bear the Croſs for his ſake.

3. To follow and come after Chriſt, as it is to follow him in the Doctrine of the Goſpel, in doing his Will, and as our Pattern, ſo we then rightly follow him in this way. when our deſign in all is to reach him, *viz.* That we are really reaching after a full conformity to him in Grace, and the full enjoyment of him in Glory, to be where he is, as this was his deſign in all for us, to have us too, and with Himſelf his Promiſe and Prayer, that we might and ſhould *be with him, where he is to behold* (and enjoy) *his Glory,* Joh. 14. 3. & 17. 24. So if in truth we love him, our deſign in following of him in all our Ser-

vices and Sufferings, is (or ſhould be) to come to him, to enjoy him in his Glory, to be where he is; and this is rightly to come after, and to follow him; this is the *Mark we are running too, and the Prize we are running for*, Phil. 3. 12, 13, 14. *Col.* 3. 4. And all this running too, and following hard after Chriſt (next to his Name and Glory) is to be prepared for this happy enjoying of him in Glory, 1 *Cor.* 9. 25,26. *Rev.* 19. 7, 8.

3. I come now to ſhew you what is intended by ſelf, that muſt be denied, if we will be the Followers of Chriſt.

And 1. I ſhall give a more general deſcription of ſelf; and 2. A more particular. 1. A more general: It intends a Man himſelf, the whole Man, *Pſal.* 49. 18. *Men will praiſe thee when thou doſt well to thy ſelf.* And 10. 14. *The poor committeth himſelf unto thee*, Prov. 5. 22. Mat. 27. 57. In theſe and many more like Scriptures, ſelf intends the whole Man, Soul and Body, and ſo it intends God himſelf in his Eſſence and Being, *Gen.* 22. 8. And of Chriſt it intends whole Chriſt, in his Perſon, *Luke* 24.15. 36. *Joh.* 4. 2. 44. And ſelf in my Text, that muſt be denied, in ſome true ſence intends the whole Man, as conſidered in the faln ſtate, ſelf muſt be denied, or we ſhall never ſubmit to the Salvation that is by Chriſt; ſo that by ſelf, we may ſafely underſtand our ſelves, as we are Men and Women in the old and faln ſtate; and

as

as thus conſidered, there muſt be a denial of whole ſelf, ſo far as it ſtands in the way of our following Chriſt, in the way of the Goſpel-life that is by him, and that in things otherwiſe good and lawful to be enjoyed, as our Liberties, Relations, Lives, *&c.*

But 2. I ſhall endeavour to give a more particular and diſtinct account of ſelf, that ſo we may come to underſtand our ſelves better, and wherein this Self-Denial doth conſiſt.

1. There is natural ſelf, and this includes the whole Man, (as before I ſaid) Spirit, Soul, and Body, 1 *Cor.* 15. 44, 45. *There is a natural body, and there is a ſpiritual body:* and this natural Body includes the whole Man, as from the the firſt *Adam*, v. 45. *The firſt Adam was made a living ſoul.* So that we may ſafely call it natural ſelf; and in this Natural ſelf there is Reaſon and Underſtanding, called the Spirit of Man, when mentioned as diſtinct from the Souls, it being that (eſpecially) wherein Man was at firſt made in the Image of God, and is the remainder thereof ſtill in Man, by which we are (eſpecially) diſtinguiſhed from other living and ſenſitive Creatures, and this Rational part of Man, did it rightly rule, ſhould, and would rule the whole Man, (under the Means and Miniſtries of God) at a far better rate than for the moſt part it doth. That there is ſuch a Principle of Reaſon in Man, is apparent, in that there is a capacity to be prying into Divine Things, into

the great and wonderful Works of God, into the Reaſon of Things, and is deep in Humane Inventions, capable to make Laws for Humane Society, and preſervation of particular Intereſts; ſo that we may truly ſay, that Man is not only Natural, but Rational Man, Rational Self, and yet in ſome caſes, and at ſome times, Reaſon muſt deny itſelf, of which it is capable, for a greater good: whatever is commanded above our Reaſon, we muſt believe it; and its Reaſon we ſhould believe it upon the Word of Him that cannot lye; and of this our Reaſon and Underſtanding is capable, with the Divine helps afforded of God to Men: And as I ſaid, if we will be the Followers of Chriſt indeed, we muſt at ſometimes deny our ſelves, in things in themſelves good and lawful; as in enjoyment of Houſe, Family, and Relations, Self-preſervation, Proviſion for Family, Liberty of Life is lawful, and a Duty, in a lawful way, of which Man is capable to underſtand, and of which it's both irrational and irreligious wilfully to neglect, yet notwithſtanding, at ſome times the Followers of Chriſt muſt deny themſelves in all theſe things, and to loſe all for the ſake of Chriſt; and here is enough to ſatisfie Rational ſelf in this matter, it being for the Glory of Chriſt, and its own Eternal Advantage, *Mat.* 10. 39.

2. As there is this rational ſelf in Man, which ſhould be the ruling part, ſo there is ſen-

ſenſual and brutiſh ſelf, and in this ſenſual brutiſh ſelf (by ſome called the lower, or worſer part of the Soul) there are many things, ſimply conſidered, in themſelves are lawful, and a Duty, and not ſinful as Eating, Drinking, Sleeping, Procreation of Children, *&c.* all proper to the natural Soul, and ſenſitive part of Man, and is that which is common to all ſenſitive Creatures, and therefore I call it the brutiſh part of Man, which Reaſon is capable rightly to govern, if it were rightly exercis'd.

But 2. There is a wicked brutiſh ſelf in Man, and that is to let looſe the Reigns of ſenſual ſelf, as bruit Beaſts, that have no Reaſon to rule themſelves, and therefore have they no Law, and ſo they do not ſin in what they do: But for Men and Women, principled with the Excellency of Reaſon, which is God's Image, and ſo are capable to rule themſelves, according to the Rules and Helps afforded of God: And for ſuch to be as the Brutes, to follow their own ſenſitive Wills and Luſts, is a degenerating from the Reaſon of Man, into the irrationality of Brutes, and is baſe and brutiſh, and renders Men far worſe than the Beaſts of the Field; and this ſelf it is which in Scripture is ſo frequently called the Fleſh, *Rom.* 8. 8. 13. and brutiſh, *Pſal.* 92. 6. & 94. 8. And this brutiſh ſelf reigns and rules in wicked Men, captivating Reaſon and Conſcience, and by conſent of the whole, they render themſelves worſe than Brutes.

And

And this ſenſual brutiſh ſelf ſtill remains in the Saints, and in this mortal eſtate cannot be otherwiſe, we cannot live nor ſubſiſt in the World without it, and therefore it greatly concerns us to underſtand this diſtinction in, and of our ſelves, that ſo we keep up the watch over this brutiſh ſelf, that it rule us not, nor prevail over us, as in carnal and wicked Men; but that it be denied in all its unlawful Luſts, the Spiritual warfare in Chriſtians, being moſt between this brutiſh ſelf and fleſh, and their ſpirits, *viz.* their Reaſon, Underſtanding, Conſcience, Wills and Affections as renewed and helped by Grace, by which they do, or might and ſhould conquer themſelves to the Will and Image of Chriſt whilſt here in this World, in ſome honourable and comfortable meaſure.

I may add 3. That where the Word and Spirit of the Goſpel taketh place in Power, there is Spiritual and Religious ſelf, as Chriſt was a Spiritual man, 1 *Cor.* 15. 45, 46. And the Saints are ſaid to be ſuch as he is already in ſome true ſence, *v.* 48. and ſhall be perfected therein, *ver.* 49. and hence they are called *new men, new creatures in Chriſt Jeſus*, Eph. 4. 22, 23, 24. effected in the rational Spirit of the Mind or Soul, in which Self-denial grows, which keeps the watch over brutiſh ſelf, and commands the whole Man into the Will of God. And this Divine, Religious, Spiritual Self or Man effected in the Spirit of the Mind by the Goſpel, works more

more divinely and purely after God and Holineſs, *Eph.* 4. 24. then it's poſſible for Reaſon itſelf, without this Divine Goſpel-renewing: and this I call ſpiritual religious ſelf, and I think (in ſome true ſence) the Scripture (in effect) ſo calls it, becauſe it ſeeks the good of Men in whom it is in the right way, and *yields the whole man to God, as thoſe that are alive from the dead*, Rom. 6. 13. And ſo are ſaid to ſave themſelves, *Act.* 2. 40. 1 *Tim.* 4. 16. that is, in yielding to the Lord, and in doing his work; and in this Reaſon is not loſt, but enlightned, rectified and enlarged, about divine things; and this Religious ſelf, that bears (or ſhould bear) the rule over the whole Man, and from whence the denomination of Chriſtians, Saints, and Children of God is given to the whole Man, while here in their mortal Bodies, and is proper only to Goſpel-ſpirited Chriſtians, 1 *Cor.* 2. 14, 15. Now Self-denial muſt have reſpect to the whole Man, as occaſion calls for it, which will be daily in this our mortal and frail eſtate; not only natural and brutiſh ſelf, but rational ſelf muſt be looked after, it being liable to be captivated and miſcarry, and that in the Saints.

4. What it is to deny ſelf, and wherein it conſiſteth: And in general, it is to deny our ſelves in all things, that ſtands in oppoſition to the Goſpel Salvation that is by Jeſus Chriſt, and which tends to hinder us from ſubmitting our ſelves to the Law of this Life, which may be whole

whole ſelf that muſt be denied, (at ſome time or other, in ſome caſe or other) for the Lord's ſake, and our own eternal ſafety, even the natural Life itſelf; and if ſo, it muſt go for Chriſt and Truth's ſake, and our own ſafety is bound up therein; ſee *Mar.* 8. 34. to 38. So that we muſt deny all, and loſe all, for Chriſt, when called to it, which is the high way to gain all, *Mat.* 10. 29, 30.

5. I ſhall come to ſhew more diſtinctly, what of ſelf muſt be denied, in order to our right following of Chriſt, and that eſpecially in Eight Particulars.

1. Self-eaſe, ſelf-ſafety and preſervation muſt be denied, a Principle ſtated in all Men, and in all ſenſitive Creatures by Nature, to preſerve themſelves, and is in itſelf of God, and is good and juſtifiable, and yet on the Goſpel account, and for Chriſt's ſake it muſt all be denied, and hence it is, that Goſpel-ſpirited Chriſtians, hath been, and ſtill are (or ſhould be) prodigal of all, ready to part with All, Relations, Eſtate, Liberty, and Life for Chriſt, and the Goſpel's ſake.

And this I mention firſt, becauſe it is the ſpecial thing intended in the Text, as appears from the occaſion, *v.* 22. *Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord, this ſhall not be unto thee.* On which the Lord took the occaſion, to let both him and us to know, that not onely he would deny himſelf for

for us, and not ſpare himſelf for us; but we muſt deny our ſelves, our eaſe, our ſafety, our life, and our all for his ſake, without which we cannot be his Diſciples.

Queſt. May not the Followers of Chriſt uſe lawful means for their preſervation from the Wrongs and Perſecutions of Men?

Anſw. Doubtleſs they may ſo do; ſo did Chriſt himſelf, till his time was come, *Mat.* 14. 13. *Joh.* 8. 59. And the ſame he exhorteth his Diſciples too, *Mat.* 10. 16, 17. And they followed his Exhortation, *Act.* 9. 23, 24, 25. 2 *Cor.* 11. 32, 33. But that which is intended is, that when there is no lawful way of eſcape open to us, but by denying of Truth, then ſelf-eaſe and ſafety muſt be denied, and we muſt ſuffer for Chriſt and Truth's ſake, there is no ſaving of ſelf then, but in the loſs of ſelf, if we will prove our ſelves to be the Followers of Chriſt in good earneſt, then liberty, life and all muſt go for his ſake, to deny Chriſt in ſuch a caſe, and at ſuch a time, ſavours not of the things that be of God, and of the Goſpel, but of the things that are of Satan, and of Men.

2. To deny our ſelves for Chriſt, is to deny our own humane and fleſhly Wiſdom; for it is too wiſe for Chriſt, and will not ſubmit to the Goſpel-terms on which our acceptance is ſtated; humane Wiſdom is too wiſe to follow him on his own terms, and to adventure on the Difficulties that uſually attend the Goſpel, notwithſtanding

ſtanding there is a ſufficiency of encouragement thereunto, as preſent Grace, and the Weight of Glory to come, *Luk.* 6. 22, 23. 2 *Cor.* 4. 17, 18. Yet wiſe ſelf chooſeth preſent ſenſitive things, preſent eaſe, liberty and life, it looks at things that are ſeen, ſelf-wiſdom is very blind about unſeen things; and hence it is, the Apoſtle ſaith, 1 *Cor.* 1. 18. That *the preaching of the Croſs is to them that periſh fooliſhneſs.* And *chap.* 3. 18, 19. Humane Wiſdom, if it turn not away totally from Chriſt, yet it will find out many inventions, and never rightly follow him, if not ruled by Goſpel Grace.

3. We muſt deny our own Wills too, or elſe we ſhall never rightly follow Chriſt, there being ſo many Difficulties (in the way of Life) to the fleſhly Mind, that ſelf-will will never ſubmit thereto, but will hinder, unleſs it be denied; ſelf-will follows ſelf-wiſdom, and goes not a ſtep beyond it, and ſelf-wiſdom of itſelf will never counſel or adviſe the Will to adventure any thing for Chriſt, and the Glory to come; and ſelf-will, not only follows ſelf-wiſdom, but ordinarily is captivated to ſelf-luſts, wicked and filthy luſts; this is the baſeneſs of ſelf-will, that it chooſeth to keep its baſe luſts and ſins, rather than to part with them, and to follow Chriſt. This is, and hath been the diſpoſition of this wilful ſelf-will throughout all Ages, it *bids God depart, it deſireth not the knowledge of his ways,* Job 21. 14, 15. That there is no hope (while ſelf-will prevails) *but*

but they will walk after their own imaginations, and will not come after, nor follow Christ, *Psal.* 81. 11. *Jer.* 2. 25. & 18. 11, 12. *Joh.* 5. 40. *You will not come to me, that you might have life.* Beloved Friends, you must deny your own fleshly Wills, or you will never follow Christ; this selfish Will, will never submit itself to the holy and righteous Terms of Life by Jesus Christ, it looks on the way to be too narrow and streight, and the supposed difficulties too hard, that it will not enter upon the way and work, but resolveth to choose the easiest and pleasantest way to the flesh, though to its own eternal ruin. And this wilful self-will, do not only keep Souls at a distance from Christ, resolving not to enter on the way and work; but too often it makes bad work in Persons professedly following Christ, for want of being denied, it greatly concerns all to look to themselves in this matter in time, that self-will rule them not to their ruin.

4. We must deny self-profit, or we cannot be the Followers of Christ; the love of the World, and worldly Profits, will lie as a block in the way, to hinder and seperate Souls from Christ. We must adventure all for Christ, if we follow him, and this self-profit will not do. See what work self-profit, and the love of this World makes in this matter, *Mat.* 19. 21, 22. The young Man that came to Christ, *ver.* 16. 20. seemed willing at first to be instructed by him, and to follow him, and went far, but when it came

came to parting with the World, that made the ſeparation: *When he heard that ſaying, he went away ſorrowful, for he had great poſſeſſions.* O look to it Friends, the love of this World is a common ſnare, by which many a Soul is deluded; and that too, after they have profeſt a denial thereof, *Mat.* 13. 22. *The cares of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.* See 1 *Joh.* 2. 15. *Jam.* 4. 4.

5. Self-honour, and ſelf-pleaſure muſt be denied, if we will follow Chriſt, ſelf-honour and eſteem with men, will never expoſe itſelf to reproach and ſhame for the name and ſake of Chriſt, *Joh.* 5. 44. *How can ye believe, who receive honour one of another: and ſeek not the honour that cometh from God only.* Self-honour cannot believe ſo, as to follow Chriſt, that muſt be denied; for till we come to ſeek the Honour that cometh from God only, we ſhall not ſo believe as to loſe ſelf-honour and eſteem with Men, and to follow Chriſt, for ſelf-honour muſt be laid in the duſt, and the Followers of Chriſt muſt be content to be accounted Fools for his ſake, to be defamed and accounted as *the filth of the world,* 1 Cor. 4. 10. 13. And this ſelf-honour will never yield unto, and therefore muſt be denied; and this part of Self-denial is abſolutely neceſſary, without which is, nor can be no ſafety, nor true Honour in the end. And ſelf-pleaſure muſt likewiſe be denied, or we cannot

not follow Christ, and our own fleshly and selfish pleasures, self-pleasures must be denied, or it will mar all, *Luk.* 8. 14. *That which fell among thorns, are they that when they had heard, go forth, and are choaked with the cares and riches and pleasures of this life.* O take heed, and beware of the pleasures of this life, that you please not self therein; it's a common snare, not only to the Prophane to keep them from Christ, but of Professors too, by which they are in danger to be drawn away from him: O how ready are profest Christians to fall in love with selfish, fleshly, and worldly pleasures, and to plead for it as a lawful liberty of recreation for the flesh; especially if rich in the world; as if self-profit, and self-pleasure were Co-partners to deceive and draw from Christ, as in the last Text mentioned, they are united in choking the Word, I would beg and beseech all, to take heed and be ware of selfish fleshly pleasures, least they prove an inlet to your eternal ruin, and do not tempt God in this matter, but deny your selves herein, and remember the sin of the last days, foretold of, 2 *Tim.* 3. 4. that Men would *be lovers of pleasure, more than lovers of God.* And what is spoken of the Woman living in pleasure, 1 *Tim.* 5. 6. is true of all Men, who so live; *but she that liveth in pleasure is dead while she liveth*: therefore beware of the fleshly pleasures of this life.

6. And likewise if we will follow Christ, we must deny self-love; self-love will never suffer

us to go far, nor do much for Christ, that still cries out, Spare thy self, adventure not thy self; this lieth as a block in the way of all duties; self-love will cast about to see how self may be provided for, and be secured, and be sure it will not go a step further after Christ then self-safety may be secured; this is one of the sins of the last days, 2 *Tim.* 3. 2. *Men shall be lovers of their own selves*: Self-lovers performs no duty rightly, either to God or Man.

Quest. Is it not lawful for Men to love themselves?

Answ. In some true sence, without doubt it is; and it would be a sin, if we should not love our selves, *Mat.* 22. 39. *Thou shalt love thy neighbour as thy self*: which fully grants that we may love our selves, but this had need wisely to be understood. For 1. We may not love sinful self, nor wise, nor wilful self, we must take heed and beware of that. 2. In loving natural self, *i. e.* to love our selves as we are Men, which we may and must do, and cannot but do, it's a Law of God in Nature, and cannot be destroyed, unless we destroy our selves; yet these things herein must be considered. 1. That we love not our selves more than we love God and Christ, (no nor so much neither) this is self-love which must be denied, or else we shall never leave all for his sake, *Mat.* 10. 37, 38, 39.

2. We must love our selves so, as to seek our own good and safety in the right way thereof,

and

and not in any ſinful way, and to ſeek our ſpiritual and eternal good in the Goſpel way of following Chriſt, which ordinarily will be in the loſs and denial of natural ſelf-love, and divine love to ſelf in this way, loves and prefers the honour of God and Chriſt above all, and is the higheſt and trueſt love too (and ſafety of) our ſelves.

3. We ſhould love our ſelves ſo, as that we love our Neighbours as our ſelves, and that not only for the nature (but the meaſure) of our love; for this diſtinction hath almoſt cheated us out of all true love to our Neighbours, to love Neighbours that are Enemies, with the love of pity and compaſſion, to pray for them, and be ready to do them good, *Mat.* 5. 44, 45. to love the godly as ſuch, with the love of relation, and to do ſutably for them, as for our ſelves, according to Goſpel Rule, *Luk.* 10. 27. to 37. & 12. 33. 1 *Joh.* 3. 16, 17, 18.

7. We muſt deny ſelf righteous, *i. e.* our own righteouſneſs, (or elſe we ſhall not ſubmit our ſelves to the righteouſneſs of the Goſpel) the righteouſneſs of the Law, or Works, *Rom.* 9. 31, 32. & 10. 3. *They being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted to the righteouſneſs of God.* That is, the righteouſneſs of God by Chriſt, in the Goſpel, the juſtification *that is freely by grace, through the Redemption that is in Jeſus Chriſt.* And this juſtification, ſelf-righte-

ouſneſs will not ſubmit unto, and therefore it muſt be denied; though Chriſtians muſt be very zealous for God, and univerſal in all Goſpel Obedience, yet not as their righteouſneſs, or deſerving cauſe of juſtification and life, but as the Terms thereof, without which they can claim no right to the juſtification and ſalvation that is by Chriſt, by any Goſpel Law or Promiſe, *Rev.* 22. 14.

8. And to conclude this matter, they that will be the Followers of Chriſt, muſt deny ſinful ſelf; and this I mention laſt, becauſe much of what hath been ſaid is included in this, and therefore above all, ſinful ſelf is to be denied; and in this is included, proud, froward, perverſe, covetous, oppreſſing, filthy, and prophane ſelf; all the filthy luſts and actions of the fleſh muſt be denied, or we can never follow Chriſt here in Grace, nor enjoy him hereafter in Glory, therefore let all, both Profeſſors and Prophane look to it, in fine, and deceive not your ſelves, if you are reſolved to be filthy here, and not to deny your ſelves in theſe things, you muſt expect to be miſerable and wretched hereafter, *Rom.* 8. 13. 1 *Cor.* 6. 9, 10, *Eph.* 5. 3. to 7. *Heb.* 12. 14.

6. The Reaſons why ſelf muſt be denied: 1. Becauſe it ſtands in the way of Goſpel Grace and Life, and of our right following of Chriſt therein; O Sirs, know, that fleſhly ſelf in all its parts (as hath been mentioned) ſelf-eaſe, ſelf-

wiſdom, ſelf-will, ſelf-profit, ſelf-honour and pleaſure, ſelf-love, ſelf-righteous, and ſelf-ſinful, ſtands all in the way to hinder you from following of the Lord, and bears the rule in carnal hearts; and ſomething of all ſtill remains in profeſt Chriſtians, and hence it is their daily work to keep upon their Watch and Ward, and to maintain Self-denial ſtill, leaſt they are enſnared and taken captive by ſelf again, *Rom.* 7. 21, 24. for fleſhly ſelf is ſtill at work in all the parts thereof, Men carry about their own greateſt Enemy within themſelves, He knows not himſelf, that do not know it, *Gal.* 5. 17.

2. And as an effect hereof, ſelf muſt be denied, or elſe we cannot be the Diſciples and Followers of the Lord, unleſs ſelf be denied, it will prevail to hinder you from coming to Chriſt; and unleſs ſelf-denial be ſtill maintained, one time or other, it will prevail to turn you away from Chriſt again, to ſtumble and fall, to be broken and ſnared, and taken: So that it's plain, and the Word is full to it, that ſelf muſt be denied, or elſe we cannot follow Chriſt, we cannot be his Diſciples, *Luk.* 14. 26. 33. *So likewiſe whoſoever he be, that forſaketh not all that he hath, he cannot be my diſciple.* Self muſt be denied, or Chriſt muſt be denied, Men dare not, will not, cannot follow Chriſt, till a meaſure of ſelf-denial be attained unto, if we deny not ſelf-wiſdom, and ſelf-will, we ſhall deny Chriſt, 1 *Cor.* 1. 20. If we deny not ſelf-profit, ſelf-ho-

nour, and ſelf-pleaſure, we ſhall deny Chriſt, *Mat.* 19. 21, 22. *Joh.* 12. 42, 43. If we deny not ſelf-love, ſelf-righteous, and ſelf-ſinful, we cannot be the right Followers of Chriſt; if ſelf enſnares us in the way, it will overcome us, and turn us aſide, 2 *Tim.* 3. 1. to 5. *Tit.* 1. 16. 2 *Pet.* 2. 18, 21.

3. And ſo Self-denial is indiſpenſably neceſſary in order to Salvation; we cannot be ſaved without it: for if we cannot follow Chriſt without it, then we cannot be ſaved without it; we cannot come to be with Chriſt, unleſs we follow after him; we cannot be ſaved out of the way of Salvation, as Chriſt is the new and living way of, and to life, *Joh.* 14. 6. ſo we cannot be in him without ſelf-denial, as our following of him is a ſign of life, and the way to life, *Rom.* 2. 7. 10. *Rev.* 22. 14. So it is certain, that without Self-denial we ſhall never enter into, or walk rightly in that way, and ſo cannot poſſibly attain the end: So that there can be no *Salvation with eternal Glory*, without Self-denial, *Mat.* 10. 33. All Men do one way or other deny Chriſt, either in word or work, without Self-denial, *Mat.* 12. 36. *Tit.* 1. 16. *Jud. v.* 15.

4. Self muſt be denied, becauſe it was the great and good deſign of God in the Goſpel by Chriſt, to ſave us from our ſelves; yea, whole ſelf, as in the faln ſtate, this was the deſign of God in ſending his Son, 1 *Tim.* 1. 15. And of the Son in dying, 1 *Pet.* 3. 18. and of the Goſpel's

ſpel's preaching, *Mar.* 16. 15, 16. 1 *Cor.* 1. 21. and without ſelf-denial this great deſign of God muſt be fruſtrate, which muſt needs end in our Condemnation, and that it was to ſave us from our ſelves (as in the firſt *Adam* in the faln ſtate, and to work us into the ſecond, *who is the Lord from heaven*, is moſt clear) 1 *Cor.* 15. 48, 49. to work us into the Image of the ſecond Man, which is begun here by Faith and Self-denial in the day of Grace, and it greatly concerns us to look to it, that ſelf hinder not this work, but that we deſign the accompliſhment thereof in our ſelves, while here in this imperfect and mortal eſtate, that hereby, we grow up into a conformity to him, 2 *Cor.* 4. 10, 11. that whether we meet with Adverſity or Proſperity, it may tend to increaſe *this life of Chriſt in our mortal bodies*; and then *when Chriſt who is our life do appear, we ſhall appear with him in glory*, Col. 3. 4. *And our vile bodies ſhall be changed, and be made like unto his glorious body*, Phil. 3. 21. Then ſhall we be wholly ſaved from our ſelves, as in the firſt *Adam*, in the faln ſtate, called in Scripture the *day of redemption*, Eph. 4. 30. *The adoption and redemption*, *Rom.* 8. 23. And this great Grace (and ſo all other Divine and New Covenant Grace, by which we are prepared for Glory) is radicated in the moſt ſublime and rational part of Man, *in the ſpirit of the mind*, Eph. 4. 23. Where this Grace of Self-denial, and all other divine Vertues is effected by the Word and Spi-

rit of Chriſt, by which the whole Man is ſaid to become *a new creature in Chriſt*, 2 Cor. 5. 17. And that not only as a part put for the whole, but as this renewing in the Spirit of the Mind, doth (or ſhould) rule in the *whole ſpirit, ſoul, and body*, i. e. the whole Man, *and keep it blameleſs unto the day of Chriſt*, 1 Theſ. 5. 23. at which time the work ſhall be perfected in the whole man, *Phil.* 3. 20, 21. Therefore let *every one that hath this hope in him*, (keep up Self-denial, and) *purifie himſelf, as he is pure*, 1 Joh. 3. 2, 3.

7. *I now come to the Application of the Doctrine.*

Uſe 1. It is of Information, and that in many things, not only, 1. To inform us in the preſent truth, *i.e.* Of the neceſſity of Self-denial, of which I have already ſpoken: Self being that which ſtands in the way of our following Chriſt, without the denial thereof, we cannot be his Diſciples, we cannot be ſaved, it fruſtrating the deſign of God in the Goſpel, ſelf ſtanding in oppoſition to all, which demonſtrates the neceſſity of the denying thereof.

But 2. It informs us, that the way of Goſpel-life by Chriſt, is a narrow way. O this way of Self-denial is a narrow way, and hard and difficult to fleſhly ſelf, it's not in vain the Lord ſaith, *Mat.* 7. 14. *Streight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.* Yea, very few (it is to be feared)

feared) do find this ſtreight Gate, and narrow Way, (of Self-denial) that leadeth to Life, it being ſo ſtrait that few enter, and ſo narrow, that few being entered, keep right therein, *Luk.* 13. 24. *Strive to enter in at the ſtreight gate: for many will ſeek to enter in, and ſhall not be able.* There is no entering but by Self-denial, and that is not obtained by a ſluggiſh ſeeking only, but by induſtry, by watching and warring againſt the fleſh, and in this way, muſt we keep right in the way, elſe are we in danger to turn aſide, *Mat.* 26. 41. *Luk.* 21. 36. And this is that the Lord would have all to underſtand, before they pretend to ſet foot therein, *Luk.* 14. 28. 33.

3. It informs us of the great (and almoſt univerſal) miſtake and miſcarriage that is in the world about this matter, who think themſelves good Chriſtians, Diſciples, and Followers of Chriſt, and yet are (for the moſt part) ſtrangers to this great concern of Self-denial, that will have ſelf to rule in all caſes, ſelf-love, and ſelf-will, ſelf-pride, and ſelf-pleaſure, ſelf-profit, and ſelf-ſinful; (as if the broad way of Sin and Death, were the way of Life) who know not what ſelf-denial is, nor what it is to walk in the narrow way of Life; woful experience demonſtrates the truth hereof, it's that which may be ſeen and read of all Men, and that not only of the Prophane, but too too much of Profeſſors, who ſeems to content themſelves to much in the form,

form, without the power and life of Godlineſs: With *a name to live, and yet are dead.* Who walk at that rate, as if they were ſtrangers to this Doctrine of Self-denial; as if the way to Life was ſo broad and eaſie, that ſelf and fleſh might have its liberty therein, it greatly concerns all, to lay this matter to heart in time.

4. It informs us of the true cauſe why Chriſt hath ſo few ſincere Followers of him in the World: It is not from any thing that is in him as the cauſe, or in the Goſpel, or way of Life, it is not from any ſore reprobating Will in God concerning Men, (as ſome believe and teach) but it is in ſelf, want of Self-denial, that is the true cauſe of Mens miſcarriage in this matter; ſelf it is keeps Souls at a diſtance from Chriſt, and occaſions many to ſtumble and fall, after they have profeſt to own him, Men love their ſins and luſts, and pleaſures, and reſolve to keep them, though in the loſs of Chriſt and Life by him; ſo that we may truly ſay in this matter, as *Hoſ.* 13. 9. *O Iſrael thou haſt deſtroyed thy ſelf,* &c.

5. And eſpecially, it informs us (for want of being denied) what ſad and woful work ſelf hath made in the World, old ſelf ruling all, ſo that we may truly ſay, that this ſelf that ſhould be denied, and brought under (eſpecially by all that bear the Name of Chriſtian) have been, and is the great Lord that rules in, and over (almoſt) all Men. O come and ſee what

what work ſelf hath made, and daily maketh in the World; and to this end I ſhall endeavour a little to pourtray it before you.

1. Self it is that ſits at ſtern, and (for the moſt part) rules the Nations, ſelf-love, ſelf-honour, ſelf-pride, and ſelf-will, it is, that is the cauſe of moſt of the Wars and Blood in the World, we may ſay in this matter, as *Jam.* 4. 1. *From whence come wars, and fightings among you, come they not hence, even of your luſts that war in your members.* Self-pride, and ſelf-will is the great (and almoſt univerſal) Lord in this matter; and this the Nations feel by woful experience.

2. Self rules in (almoſt) all Men, ſelf loves ſelf-wiſdom, ſelf-will, ſelf-pleaſure, ſelf-profit, and in all ſelf-ſinful, and that not only in the Prophane, but in Profeſſors too. And hence it is, that ſo few rightly follow Chriſt, ſelf rules them, that they will not follow Chriſt, *Joh.* 5. 40. And hence it is, that the World called Chriſtians, is overſpread with the filthy abominations of fleſhly ſelf; inſomuch, that its accounted a greater Vertue among Men, to be prophane and filthy, than ſtrictly to deny ſelf, and to follow Chriſt, or at leaſt the laſt is accounted a greater crime than the former; and from this wicked ſelf-ruling, ariſeth all the covetouſneſs, pride, oppreſſions, filthineſs and abominations, both againſt God and Man in the World, both among the Prophane and Profeſſors, it's all from this wicked

wicked ſelf, which ought to be ſtrictly denied by all Chriſtians.

3. Self rules in all Callings, which in themſelves are (or might be) lawful, if ſelf did not mar in the matter; but ſelf-love, ſelf-profit, and ſelf-honour rules and bears the great ſway in all, both by Land and Sea.

Self it is ſets the Merchants to work, to adventure far, and all for hope of Gain, while that goes on, ſelf is pleaſed; if that fail, ſelf repines.

Self it is that ruleth in City and Country; ſelf-profit and advantage it is, that manageth all Callings; ſelf it is that keeps the Shop; and ſelf it is that keeps the Flock, and prepares the Wool; and ſelf it is that makes the Cloth; and ſelf-need ſets the poor to work; ſelf it is that keeps the Plow; and ſelf it is that milks the Cow. And although this is the deplorable ſtate of Man; yea, of profeſt Chriſtian Men, for want of Self-denial; yet I ſhall tell you ſomething that is worſt of all, done by ſelf in this matter, *(viz.)* Self do not only manage all Callings, from the higheſt to the loweſt, but it makes Men diſhoneſt therein; ſelf makes Men to Swear and Lye for advantage; Cozen and Cheat for advantage; ſelf makes rich Men to oppreſs the poor for advantage; and ſelf makes the poor to murmur and repine againſt, and to filch and ſteal from the rich: this is the woful work that ſelf maketh in the World, which maketh

keth Men to become a burthen and plague to themselves and one another. Besides, that which is greatest and worst of all, it brings eternal destruction on Body and Soul. But now before I proceed any further, I must endeavour to answer one great Question, that will necessarily here be made.

Quest. May we not use our worldly Callings for advantage, while we do it lawfully? Is it possible for worldly Affairs to be carried on without expectation of advantage? This Doctrine seems to destroy the Life of all Callings?

Answ. It is without all doubt, (in a true and right sence) lawful to expect advantage in the use of worldly Imployments, it is the way in which God hath ordained our subsisting in the World, with his blessing, *Gen.* 3. 19. *Act.* 20. 34. *Jam.* 4. 13, 15. It's not the advantage by worldly Imployments that I strike at, *Jam.* 5. 7. No, no, but it is, when self takes all upon him, and manages the whole design, which I fear is too common among us all, for self to manage all among Heathens, and Atheists, would be no marvel; but for self to do all among profest Christians, is a mischievous thing, and dishonourable: It's God's Ordinance that Christians should be found in honest Callings and Imployments, for their worldly subsisting while in the faln state, *Tit.* 3. 14. But the transgression that flows from self, in the matter, is,

1. When

1. When we look only to Callings and Imployments, and uſe them not as God's Ordinance, in obedience to him, and ſo imploy our ſelves in our wordly Callings, as his Ordinance; and then we ſhould ſerve the Lord, and our ſelves in ſerving him, and it would be truly ſaid in this matter, as the Apoſtle ſpeaks of Servants, in their faithful ſerving their Maſters, *Col.* 3. 24. *Ye ſerve the Lord Chriſt, and of him ſhall ye receive the reward of the inheritance.* O how few Chriſtians lay this to heart! then you would be honeſt, upright, and juſt; then you would not, (nor could not) oppreſs or defraud any; No, no, in ſo doing you muſt conclude you ſerve not the Lord Chriſt, but your wicked ſinful ſelves.

2. When you make uſe of Callings, and look not to God for a Bleſſing on your Endeavours, but Atheiſt-like, give all to ſelf-induſtry; and this ſelf doth, it doth all itſelf without looking to God; and all for itſelf, and takes all to ſelf; but where the Grace of Self-denial ruleth, as it doth all in the Lord, ſo it doth all for the Lord, and expects the Bleſſing from him, and gives the Glory to him, and improves all for him, *i. e.* to his Glory. Grace teacheth that *it is a diligent hand, and the bleſſing of God that maketh rich*, Prov. 10. 4. 22. And being in this way made rich, to improve it for God; and if it be but Food and Rayment. (for that is rich proviſion, 1 *Tim.* 6. 8. *Phil.* 4. 18.) they Eat and

and Drink to the Glory of the Giver. And this is all above ſelf's Element, for ſelf is an Atheiſt, it looks not rightly to God, nor gives Glory to him.

3. When Callings are covetouſly followed, and the advantage that comes thereby is covetouſly imployed; for ſelf as it is independent in all its actings it looks to none, and depends on none but itſelf, ſo it's exceeding encroaching and covetous, for, 1. It incroaches all time to itſelf, though there be a pretence of Religion, yet ſelf will allow no time for Religious Work, but when it ſelf hath nothing to do, then it may be it will allow its Owners to ſpare ſome time: But, alas! ſelf ſpoils and marrs all the Work and Service, it carrieth the heart away after the World, and begets Reſolutions never to do the Work, the Word calls for, eſpecially if it be ſuch as ſelf-eaſe, ſelf-pride, ſelf-profit, and ſelf-will likes not, like thoſe, *Ezek.* 33. 30, 31, 32. But if there be any opportunity of worldly advantage, that muſt take place, and the Service of God muſt ſtand by, and ſelf muſt be ſerved, there is no time for God, but what ſelf will allow, who thinks all time loſt, where ſelf-pleaſure and advantage is not.

2. As it incroacheth all time, ſo it incroacheth all gain to itſelf, it improves all for ſelf, it very hardly parts with any thing for God's uſe; if it do, it's very ſparingly and grudgingly; or if largely, it is for ſelf ſtill, ſelf-honour, and ſelf-praiſe

praiſe to be ſeen of Men, *Mat.* 6. 1, 2. (If it be not ſeen, ſelf will blow the Trumpet, and make it known) or in a meritorious way; for ſelf is very Popiſh, and may do much on this account, *Mic.* 6. 6, 7. 1 *Cor.* 13. 3.

But Self-denial alloweth time for God, his Worſhip and Service; yea, more time than ſelf is willing to ſpare, for ſelf is at work in this matter, even where Self-denial is; but Self-denial is willing to give God his due, and makes conſcience thereof; ſo likewiſe Self-denial improves worldly advantage and gain for the Lord; whereas ſelf incroaches all to itſelf; but Self-denial is liberal, and communicates, 2 *Cor.* 9. 6, 7, 8, 9. But ſelf is all for itſelf, if ſelf-profit hath not room to fill up all the time, then ſelf-eaſe, and ſelf-idleneſs puts in, that it's rare for any time to be allowed for God, his Work and Worſhip, eſpecially Family and Cloſet-Worſhip. Now let Self-denial have the management of your Callings, that ſo you may ſteer aright therein, who will give God his due, and allow natural ſelf his due, and ſee what a Reformation would be among all Men, and in all Callings, the Bleſſing of God would attend, and Quietneſs and Peace would be in all our worldy Enjoyments, whether we have little or much. And thus much in anſwer to this queſtion.

4. Self is very irreligious. either it will hinder all Religion, or have none in the World, but what itſelf likes: Grievous work it is that

ſelf

ſelf hath made, and ſtill makes in the World on this account.

1. Self will not permit its Owners to come rightly to Chriſt, ſelf in all its parts ſtands in direct oppoſition, as before I ſhewed; ſelf is the greateſt Rebel in the World againſt Chriſt, and the great Lord by which all are too much ruled; and this ſelf, as it will not ſubmit itſelf to Chriſt, nor ſuffer thoſe in whom it rules to ſubmit to him, ſo it ſets itſelf to hinder others; when Self-denial begins to make free from ſelf's captivity; then ſelf in ſelfiſh Relations begins to work, and to perſwade from following Chriſt, on ſelfiſh grounds, as ſpare thy ſelf, that it's no need to be ſo ſtrict; that worldly pleaſures, luſts and liberty, and Chriſt and Glory may all be enjoyed; and thus ſelf endeavours to cheat both itſelf and others, out of the truth, power, and life of all Religion.

2. Self it is, that is the great Perſecutor of Chriſt, and his Followers, as it refuſeth to follow him itſelf, ſo it will perſecute all that do follow him out of ſelf's own way; ſelf would have no Religion in the World, but what itſelf likes; and be ſure, (for the moſt part) it muſt be that which ſuits with ſelf-eaſe, ſelf-honour, ſelf-profit, ſelf-pride, and ſelf-liberty; and who ſo cannot fall in with ſelf-Religion, ſelf will perſecute, and cut off ſuch if it can, or enforce to its own Worſhip; which indeed is contrary both to Reaſon and all true Religion, (and

it's brutish self that doth this, and not rational self) and can expect to force none but brutish self, neither rational nor religious self can possibly submit to force; but inconsiderate, fearful, brutish self it is that submits itself.

3. Self it is, that is still at work, to cause Christians to draw back from Christ, to *make shipwrack of faith, and a good conscience*: Self it is, that maketh such woful work among Professors, as Pride, Covetousness, and Oppression, with other-like Enormities, which are the apparent fruits of brutish self; by reason of which they but little differ from the Prophane; and in truly serious, watchful, self-denying Christians, it makes them grieve and groan in the sence of its workings, *Rom.* 7. 24.

5. Self, when it cannot hinder all Religion, then it will be Religious, and then, and there it will work suitable to itself; for self will be content to be Religious for self-ends, though it make bad work therein; some of which I shall endeavour a little to discover.

1. It will form up its Religion to itself, suitable to its own mind, (as but now I said) in which it will be sure to please itself, and to have a tender respect to self-profit, self-pride, self-ease, and self-honour, and it will so order the matter, that self-sinful shall be preserved, self pleasure, self-lust, and self-will, will have it so; and hence it comes to pass, that notwithstanding all the fleshly boast of Church, Holy Ca-

Catholick Church, yet it is the Cage of unclean and hateful Birds, and all muſt meet in ſelf-Religion; if any go beyond, and keep not within the bounds of ſelf-religion (though ſelf be prophane) it will then turn zealous and perſecute; and this ariſeth either, 1. From Ignorance, *Joh.* 16. 2, 3. Or 2. From Pride, *Pſal.* 10. 2. For ſelf is very proud, it would have none to be more Religious than itſelf, though itſelf have none at all in truth, 2 *Tim.* 3. 2, 5.

2 If Religion in the ſtricteſt ſence be in Eſteem and Honour among Men, then ſelf will get in for ſelf-applauſe, and ſelf-advantage, and it may be do ſome honourable Works on the ſame account, *i. e.* to be ſeen of Men, *Mat.* 6. 1, 2. for in the performance of Religious Duties, ſelf will be at work, and marr all, if not lookt unto and denied, in giving alms (one great part of Religion) *Jam.* 1. 27. *Mat.* 25. 34, 35, 36. Self for baſe and by-ends will ſometimes fall in here, it naturally ſeeking its own praiſe, it had rather nothing of this kind were done, if no applauſe thereby; ſelf will get Religious in Shops and in Trades, to get the cuſtom of Religious People; for in all, it is for ſelf-eſteem, and ſelf-advantage.

3. In the more ſtrict performances, as Prayer, ſelf will put in for its part, and pray too, for ſelf-praiſe, *Mat.* 6. 5. Yea, faſt and pray for ſelf-ends, *Iſai.* 58. 3, 4. *Zech.* 7. 5. Self will be willing to pray to be ſeen of Men; to faſt

and pray, to be freed from Affliction; but rarely do ſelf faſt and pray to be freed from Sin; unleſs in a preſent diſtreſs, being poſſeſt, that without it can be no removing of the Judgment; but in ſuch a caſe, when the Judgment is removed, they then to the Sin again, *Pharaoh*-like, or as thoſe, *Pſal.* 78. 34. to 37.

And as to that divine Vertue of Humility, ſelf will ſometimes be at this work; for it can either invent a humility of its own, and then it goes on moſt free, and in ſo doing is *vainly puft up in the fleſhly mind*, Col. 2. 18. 23. Or 2. In feigning a humility in words and geſture, which in itſelf is but hypocriſie; and this remember, that ſuch is the Pride of ſelf, that even in ſelf-denying Perſons, it will wait the opportunity to put itſelf up, from true humility, or any other divine Gift or Vertue; for rarely can there be a Duty performed, or Conference about divine Things, but ſelf will put in for a ſhare therein: Who ſo knows not this, knows not themſelves.

4. Self, if it be not lookt well too, will do Church-work, if that muſt be done, ſelf will ſtrive for the preheminence there, ſelf-rich, and ſelf-will, will rule and carry all before it, according to its own ſelf-will, to accompliſh its own baſe ends; for always ſelf-honour thinks it reaſon that ſelf-rich ſhould be eſteemed moſt wiſe, and ſo moſt deſerving to rule; and this ſelf-rich in this World, eaſily conſents unto, being

ing in its own eſteem moſt ſelf-wiſe, and will be offended if others do not ſo account, and thus ſelf-rich, and ſelf-honour, thinks nothing wiſely, nor well done, if he do it not; but Self-denial cureth all theſe things.

5. And this is not all, but ſelf will get into the Miniſtery, if there muſt be a Miniſtery of Chriſt, and for the Church's Service, then ſelf will be the Miniſter, if poſſible he can obtain it. And truly, I fear it's no hard matter for ſelf to get in, and have his ſhare therein.

Queſt. What reſpect may ſelf get in, ſo as to obtain his ends, in this Miniſtery?

Anſw. Eſpecially in two things. 1. Self-honour, and ſelf-profit, that is, and will be at work, and bears the greateſt ſway with moſt in the World, to whom it is become as an inriching Trade, as if the deſign of Chriſt *in becoming poor for our ſake*, and ſending the Goſpel of this his Grace to be publiſhed to the World, had been deſignedly to make the Publiſhers thereof rich in the World; and this is it ſelf aims at, and ſelf having obtained it, hath found what he ſought for in the Miniſtery, and this is it ſelf will be reaching after, in thoſe who profeſs the higheſt Attainments in Chriſtianity, though there may be but little cauſe of temptation in this matter, yet ſelf is in all, and will be doing for itſelf ſtill; for ſelf is a great lover of the profits, pleaſures, and honours of this

World, and therefore *is greedy of filthy lucre*, and muſt be denied (eſpecially) in Miniſters of the Goſpel, or elſe they cannot be fit for that Service, 1 *Tim.* 3. 3. *Tit.* 1. 7. 11. 1 *Pet.* 5. 2.

2. When ſelf will not only be the Miniſter for profit and eſteem; but when ſelf will be the Preacher, and perform the Miniſterial Service; and this ſelf will do, if Self-denial prevent him not; and here is a large Field for ſelf to be at work in, to preach himſelf, and to preach and pray for himſelf; and this the Apoſtles kept from, and ſo ſhould all the faithful Miniſters of Chriſt, 2 *Cor.* 4. 5.

Queſt. When may Men be ſaid to preach themſelves, or for themſelves, that ſelf doth the work?

Anſw. 1. Not only when they preach for gain, and ſelf-honour, when that is the deſign, ſelf being all for wordly profit and honour: Or, 2. When *they preach things they ought not, for filthy lucres ſake*, Tit. 1. 11. 2 Pet. 2. 3. Or their own Fancies and Imaginations, *Deceiving being deceived*, 2 Tim. 3. 13. But 3. when Men preach the Goſpel of Chriſt truly, according to the letter and terms thereof, (for thus far ſelf may go in preaching) and yet all for baſe and ſelf-ends, and ſo it is ſelf who is indeed the Preacher.

1. Self

1. Self is the Preacher, when ſelf-glory, and ſelf-applauſe is the matter aimed at, as *Herod* in his Oration, *Act.* 12. 21. and rather than fail, if ſelf-preaching blow not the Trumpet of Applauſe loud enough, their ſelf-commending Tongue ſhall, 2 *Cor.* 10. 12, 18. Thus it's poſſible for ſelf to exalt Chriſt high, that ſo itſelf may be commended; and this is truly to preach ſelf, and for ſelf.

2. Self is the Preacher, when the deſign is, not only to exalt itſelf, but to undermine others, who (it may be) are more ſelf-denying, this was a ſelfiſh Miniſtry, the Primitive Churches were peſtered with, *Phil.* 1. 15. 16. *Some indeed preach Chriſt of envy and ſtrife, and ſome of good will: the one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bands:* that was, thereby to draw away the hearts of the Church from the Apoſtle to themſelves, and this muſt needs add Affliction to his Bands; and this kind of ſelfiſh Miniſtery, was at work almoſt in all the Churches, 2 *Cor.* 11. 1, to 15. Who preached the ſame Goſpel, that is evident, *v.* 4. but to ſelf-ends, ſelf-exaltation, and outing the Apoſtle out of the hearts of the Church. So *Gal.* 4. 17. and ſuch are as truly *falſe Apoſtles, deceitful workers, and the devils miniſters,* 2 Cor. 11. 13, 14, 15. As thoſe that bring in damnable Hereſies, 2 *Pet.* 2. 1, 2.

3. Self is the Preacher, when it's done in ſelf's Eloquence and Wiſdom of Words, and not in the plainneſs, ſimplicity, and power of the Goſpel, but mixed with ſelf-wiſdom, and excellency of ſpeech; and as heretofore, ſo it is to be feared, that ſelf gets ground here, to the ſpoiling of the Goſpel, and of Souls too; and greatly it concerns both Preachers and Hearers to look about themſelves in this matter, and to know, that *excellency of ſpeech, which mans wiſdom teacheth*, ſuite not with Chriſt's Goſpel, nor the good of Souls; unleſs it be to corrupt from the ſimplicity of the Goſpel, 2 *Cor.* 11. 3. and ſo to ſpoil Souls, *Col.* 2. 8. of which it behoves all to beware, and this was it the Apoſtle kept at a diſtance from, as 1 *Cor.* 1. 17. & 2. 1, 4, 5. do declare, with the reaſons thereof, which are very weighty, as you may read and ponder for your profiting.

4. Self is the Preacher, when Contentions and Diviſions is the Deſign thereof, ſelf-profit, ſelf-pride, and ſelf-will, *Rom.* 16. 17, 18. *Therefore mark ſuch, for they ſerve not the Lord Jeſus, but their own belly: and by good words, and fair ſpeeches deceive the hearts of the ſimple:* Ordinarily it's ſelf-pride, that promotes Contentions and Diviſions, *Prov.* 13. 10. *Only by pride cometh contentions:* If proud ſelf be the Preacher, it's much if Contentions be not ſome part of the Doctrine.

But

But before I proceed any further it will be neceſſary to anſwer one great Queſtion, that may ariſe about this matter.

Queſt. Is it not lawful for Chriſtians to ſeek their own ſpiritual and eternal good, in the Goſpel-way of Religion, is this to ſeek our ſelves, and muſt we deny ourſelves wholly in this matter? And is it not lawful for Chriſt's Miniſters to receive of the People for their worldly ſubſiſting, as a juſt Right by divine Ordinance, but muſt this be preaching for ſelf-profit?

Anſw. The Queſtion being of two diſtinct parts, relating to two Caſes, I ſhall anſwer them diſtinctly.

1. It is lawful, and a Duty for Chriſtians, to have reſpect to themſelves in their following of Chriſt; that is, their ſpiritual welfare, but not in any of the Caſes before-mentioned, not to ſeek fleſhly ſelf, worldly ſelf, proud, oppreſſing, and ſinful ſelf; this muſt be denied, it's contrary to the Grace and Spirit of the Goſpel to ſeek this ſelf, but to ſeek our own ſalvation in following of Chriſt, is ſutable to the Goſpel and Will of God therein, and is the great Duty and Concern of all Men, eſpecially of all Chriſtians, to ſeek God and Chriſt, and therein to ſeek Grace and Glory, is the great Concern of us all, *Rom.* 2. 7. *Heb.* 11. 6. And this ſelf will never do; but it's Self-denial that rightly thus ſeeks, becauſe ſelf is in all the parts thereof directly oppoſite to this way of ſeeking; becauſe Grace

Grace and Glory must be sought in the loss of what self loves, and will preserve, if it be not denied.

2. To the second part of the Question, Ministers may lawfully receive of the Church (relative to their Work and Ministery) what the Church doth freely allot them; it's one thing to be a Preacher for profit and worldly advantage, and another thing, to receive what is freely given, and that by the Church as a just Right; this is so apparently plain in the Gospel Law of Grace, as cannot be evaded, 1 *Cor.* 9. 4, to 14. *Gal.* 6. 6. And indeed, come within that universal Rule, both of Law, Prophets, Gospel, and Reason too, *Mat.* 7. 12. *Whatsoever ye would that men should do to you, do ye even so to them: for this is the Law, and the Prophets.*

Object. Yet *Paul* saith, that he used not this Power, and that his hands ministred to his Necessities.

Answ. True: Yet two things are considerable in this matter:

1. The Apostle did receive of others, though not of the Church of *Corinth*, 2 *Cor.* 11. 8. *I robbed other Churches, taking wages of them, to do you service:* So that he did receive of other Churches, though not of them, for ends best known to himself, *Phil.* 4. 15.

2. The

2. The Apoſtle being called to the Miniſtry, reckons his workings with his hands, among (and as a part of) his Sufferings; and that twice, at leaſt, 1 *Cor.* 4. 12. he placeth it in the midſt of his Sufferings. And *chap.* 9. 12. *Nevertheleſs we have not uſed this power, but have ſuffered all things:* that is, had not uſed his power in the Goſpel, to claim his Goſpel Right (in this matter) by divine Ordinance, but ſuffered in their Non-performance thereof. And thus Self-denial preaches not for profit, or worldly advantage; yet it lawfully receives (eſpecially in caſe of need) what is juſt, according to Goſpel Right; not by force, but by voluntary gift.

5. Self, as it makes bad work here, in all the caſes mentioned, ſo it maketh bad work for hereafter; for the end muſt be deſtruction, *Hoſ.* 13. 9. *O Iſrael thou haſt deſtroyed thy ſelf. And the wages of ſin is death,* Rom. 6. 23. *If ye live after the fleſh, ye ſhall die,* Rom. 8. 13. O woful fleſh that is ſo bad, and ſo mad, as to deſtroy itſelf! What will you, to pleaſe ſelf, let it rule you to your own ruin! Will you dance after ſelf's Pipe, till you dance into hell! Men that will not deny themſelves for Chriſt, for Grace, for Glory, have already judged themſelves *unworthy of everlaſting life,* Acts 13. 46. And ſo *treaſure up for themſelves wrath, againſt the day of wrath,* Rom. 2. 4, 5. Wicked ſelfiſh Men ſhall complain upon themſelves, in the Judg-

Judgment, *Pſal.* 64. 6. *Their own tongues ſhall fall on themſelves*, and confeſs that it's juſt, that they who will have none of Chriſt here on his own holy honourable terms, ſhould have none of him hereafter, but be for ever ſeparated from his Grace and Glory.

2. Uſe is of Exhortation, to this great Duty (and Concern of Chriſtians) of Self-denial, if it be ſo, that it is ſo indiſpenſably neceſſary to a right following of Chriſt, (as indeed it is) and that the want thereof maketh ſuch woful work in the World, and among Profeſſors, as it doth, and that both here and hereafter. O how do it then concern every one of us all, to look about our ſelves in this matter, it is as much as our Lives and Souls are worth. Our Eternity depends upon it: O do not neglect ſo great a Concern, let not ſelf rule you any longer, ſay not, *there is a Lion in the way*; let no ſuppoſed Difficulties prevent you in this ſo neceſſary a Concern, hearken not to ſelf any longer; let not ſelf delude you to your eternal ruin; but hearken to the Voice of the Lord, who beſt knows what is good for you; and hearken not to your own corrupt, ſinful, and deceitful hearts; who are *deceitful above all things, and deſperately wicked*, and wilful, *Jer.* 17. 9. Let the Prophane be hereby warned, and exhorted to take heed, and beware of ſelf, that it rule you not any longer; let not ſelf ſay any more to God, *Depart from us, we deſire not the knowledge of thy ways*, Job 21. 14.

14. Let not Self deceive you any longer, in perſuading you that God is become like your ſelves, allowing you in your ſelfiſh and fleſhly walks, like thoſe *Pſalm* 50. 16——23. No; no, but know that if you reſolve to perſiſt ſtill in your ſelfiſh, fleſhly, ſinful ways, that word which follows Verſe 22, belongs to your moſt ſerious and deep conſiderations, *Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.* This will be the end that Self will bring you to.

2. Let Profeſſors be hereby exhorted and warned to take heed and beware of Self, and to prize and to preſs after this new Covenant Goſpel-grace of Self-denial more; O watch Self, and beware of Self, and know that Self, if it rule you, is the ſame in Profeſſors, as Prophane: and truly if I am not miſtaken (as I fear I am not) profeſt Chriſtians are almoſt as far from Self-denial, as the Prophane; elſe what means the luke-warmneſs in Religion, the loſs of firſt Love, the ruling of unruly Luſts and Paſſions, the Frowardneſs, the Back-bitings, the Whiſperings, the evil Speakings, the love of this preſent World, the Oppreſſion and Pride, with other like Enormities, ſo much appearing among profeſſing People, and that openly to be ſeen and read, and not by ſecret ſearch, that I fear that very many Profeſſors may truly ſay, as Prov. 5. 12, 13, 14. *How have I hated inſtruction, and my heart deſpiſed reproof, and have*

have not obeyed the voice of my teachers, nor inclined mine heart to them that inſtructed me; I was almoſt in all evil, in the midſt of the congregation and aſſembly. O therefore look about yourſelves in time, and let not Self deceive you any longer, James 1. 22. *But be ye doers of the word, and not hearers only, deceiving your own ſelves.*

To prevail, both with the Profane and Profeſſors, in this matter, I ſhall endeavour to preſent before you, ſome further convincing Arguments, to work you to it, though this wicked Self, being ſo wilful a Bedlam that I almoſt deſpare of convincing of you; and in what I ſhall further ſpeak in this matter, it can be but the ſubſtance of what hath been already ſaid:

1. It's the will of God and Chriſt in the Goſpel, that you ſhould deny yourſelves; and therefore it muſt be ſo, there is no remedy, it's the Decree of Heaven; the word is gone forth, and it muſt ſtand, all the power both of Earth and Hell, of Devils and Men, cannot reverſe it, but in peril of Damnation; 'tis as the Law of the *Meades* and *Perſians* which cannot be altered; No, no, to ſpeak with reverence, God himſelf cannot alter it, becauſe he hath ſaid it, and cannot lie, not in reſpect of his power, but in reſpect of his truth; therefore it muſt ſtand as an irrevocable Decree, that unleſs you deny, this wicked, proud, and ſinful Self, you cannot be the Diſciples of Chriſt, and ſo you cannot

cannot obtain the Life and Glory of the Goſpel prepared for, and promiſed to thoſe who for his ſake deny themſelves and follow him, *Mar.* 8. 34, 35. and 10. 29, 30.

2. And as the cauſe of this unalterable Decree, Self muſt be denied, becauſe it's directly oppoſite to God and Chriſt in the glorious deſign of the Goſpel, Self is (and ever was) a Rebel to Chriſt and the Goſpel; Self is at enmity with God in the way of the Goſpel, and will none of him, it bids him *depart, it will none of the knowledge of his ways.* It ſaith, *There is no hope, but we will walk after our own imaginations.* Self oppoſeth the Law of Chriſt, and wiſhes there were no ſuch Law; Self ſaith, as Pſ. 3. 3. *Let us break their bands aſunder, and caſt away their cords from us:* And that, not only in the Prophane, but in the Profeſſors too, ſo far as Self rules in them: Meet with Profeſſors in reproof of their ſelfiſh Luſts, as pride, covetouſneſs, oppreſſion, *&c.* how will they plead for it, reſolving to perſiſt therein, whatever God or Man ſaith to the contrary; and therefore it's no marvel that Self muſt be denied.

3. Self muſt be denied becauſe it is unneighbourly and unlovely, it's a great ſelf-lover, it loves none but itſelf, or if any, it is for ſelfiſh ends, if that be anſwer'd, the love is over, and hence it comes to paſs, that Self's love as it is ſoon in, ſo it is ſoon out; Brute like, love, and lick,

lick, and faune, and immediately gore each other. I heartily wiſh there were not ſo much of this among Profeſſors; O this brutiſh ſelfiſh love that proves ſo deſtructive to the Owners thereof! It's that is foretold in Scripture, that in the laſt times, Men in a form of Godlineſs would be *lovers of their ownſelves.* Self is very unneighbourly, it loves none but itſelf, it's like the Prieſt and the Levite we read of *Luke* 10.30,31,32. *that paſſed by and ſhewed no pitty*; but the good *Samaritan* ſhewed pitty, and was the true Neighbour, *verſe* 34, 35. Self-denial carrieth in it the bowels of Pitty and Compaſſion, but Self is a ſelf-lover, it loves neither God nor Man aright, and therefore muſt be denied.

4. Self muſt be denied, not only becauſe it's unlovely and unneighbourly, but becauſe it is proud, cruel, wilful, and mercileſs; It exalts itſelf, and ſeeks its own will in every thing; Self will oppreſs for ſelf-advantage, it will oppreſs and perſecute the Poor; Self is pittileſs, it cares not who ſuffers ſo itſelf goes free, who loſes, ſo itſelf gains, who goes down ſo itſelf goes up. It may be truly ſaid of Self, as it's ſaid of Jealouſie, Song 8.6. *Jealouſie is cruel* (or hard) *as the grave*, that receives all; ſo Self is as the Grave, that is, never ſatisfied, have no pitty, no mercy, and therefore mercileſs, pittileſs, ſelfiſh Men, muſt have *Judgment without Mercy*, James 2. 13. O how many are there in

in the World can do ſuch actions in Self's opportunity, as before, if they ſhould have been told of it, would have been ready to ſay as *Hazael*, 2 Kings 8. 13. *Am I a dog, that I ſhould do this great thing.* The Prophet tells him, he ſhould have the opportunity for cruel Self to work that great wickedneſs, *The Lord hath ſhewed me that thou ſhalt be king over Syria.* While the opportunity for Self to work and ſhew itſelf is wanting, (or in a good fit) how would ſome perſons be ready to ſay, Am I a Dog, that I ſhould perſecute the Followers of the Lamb? Am I a Dog, that I ſhould be proud, and covetous, and oppreſſing, and mercileſs? but when the opportunity for Self to work is come, all is forgotten as it was with *Hazael.*

5. Self is a Fool, and therefore muſt be denied; it's not only unneighbourly and unmerciful, but ignorant and a Fool in the great things of the Goſpel; this is a certain truth, that the wiſeſt Self in the World, is but a Fool in things of Goſpel-concern, relating to the Life and World to come.

1. Self is a Fool, and do not, will not underſtand the Miſtery of the Goſpel, and the Way of Life therein revealed, Prov. 15. 24. *The way of life is above to the wiſe, that he may depart from hell beneath.* We may ſay truly of Self, as Pſ. 10. 5. *His ways are all ways grievous, the judgments are far above out of his ſight.* Eph. 4. 17, 18, 19. *This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not in*

the vanity of your minds, (*i. e.* in the vanity of Self's mind) *having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts.* O Self is wonderful blind, and wilfully blind and fooliſh, it do not, nor will not underſtand the Way of the Lord, it's a Stranger to the Goſpel-life of God, prepared for, and promiſed, and given too Self-denying Chriſtians: that Self is ſuch a blind Fool, in the things of Goſpel-grace and Life, ſee *Luke* 19. 42. The wiſeſt Self in the World, in Self's wiſdom, do not, cannot ſo underſtand the things of Goſpel-life, as to follow Chriſt therein. *Jer.* 8. 6. is a Deſcription of their hardneſs of heart, and impenitencie under all the means of reforming that God graciouſly offorded them, *No man repented of his wickedneſs, ſaying, What have I done? v.* 7. is the reaſon thereof, under all their teachings, *They knew not the judgment of the Lord.* More ignorant than the Stork, and the Turtle, and the Crane, as in the ſame Verſe: Yet *v.* 8. *How do ye ſay we are wiſe, and the law of the Lord is with us.* Ignorant of the Way and Judgment of the Lord, yet wiſe in their own conceit: and ſuch is the folly of Self's conceited wiſdom, that the wiſe Man ſaith, Prov. 26. 12. *Seeſt thou a man wiſe in his own conceit? there is more hope of a fool then of him.* Self may have the Law, and Word of the Goſpel, and think itſelf wiſe, and yet be but a Fool, and ignorant herein, for the

Goſpel

Goſpel is *Wiſdom in a Miſtery*, 1 Cor. 2. 6, 7, 8. A Miſtery opened and made manifeſt, yet ſuch is the blindneſs of Self, that it underſtands it not; for Self is not only a Fool, but a wilful Fool, it will not underſtand, Pſal. 82. 5. *They knew not, neither will they underſtand.* For,

1. Self will have its own will and luſts, whatever *the Life and the Truth* ſaith to the contrary, Self is ſtill the ſame; *Jer.* 18. when the Lord threatens his Judgments *Verſe* 11, and named them, *to turn every one from his evil way*, Verſe 12, Self anſwers, *There is no hope, but we will walk after our own devices, and will every one do the imagination of his evil heart.* Self is the ſame ſtill, where it rules, it will not come to Chriſt on the holy and honourable terms of the Goſpel, *John* 5. 40. *And ye will not come to me that ye might have life.* Thus it appears that Self is not only a Fool, but a wilful Fool in forſaking his own Mercy, *Prov.* 1. 22, 25.

2. And further to diſcover Self's folly, he makes a wrong choice, juſt like Children and Fools, yea like Brutes; Self looks only to preſent things, and chuſeth that, what it beſt likes, that it chuſeth, ſome the profits, ſome the honours, pleaſures, and pride of this preſent Life, and ſome the filthy luſts of Self's fleſhly mind, and that it will have, though in the loſs of the eternal Good; Self always chuſeth the worſt part, the preſent pleaſing things to the fleſh; it looks not to Eternity, ſo as to walk in the way

of Self-denial that leads thereunto. Such is the folly of Self, that it looſeth the eternal Inheritance, becauſe it likes not the way to it, it apprehends it to be to ſtrict and to holy, but it likes its own ways and luſts, the broad way of pleaſing Self, and there it reſolves to walk, though to his own deſtruction. O is it not a fooliſh thing, that Men may come to Chriſt and have life, be holy here, and happy hereafter, and will not?

Certainly ſuch fooliſh Perſons ſhall one day confeſs their folly when it is too late; when Self ſhall be-fool itſelf, *Wiſ.* 5.3. to 9. then ſhall Self, *Repenting and groaning for anguiſh of ſpirit, ſay within themſelves, This was he whom we ſometimes had in deriſion and a proverb of reproach; we fools counted his life madneſs, and his end to be without honour; how is he numbered among the children of God, and his lot among the ſaints, therefore have we erred from the way of truth, and the light of righteouſneſs roſe not upon us; we wearied ourſelves in the way of wickedneſs and deſtruction: What hath pride profited us? or what good hath riches with our vaunting brought us?* Now Self's language is to thoſe that deny Self, and follow Chriſt, Ye Fools; but it then will be, We Fools: Self ſhall then confeſs its own folly and madneſs; and this agreeth with that which is canonical, Pſ. 64. 8. *So they ſhall make their own tongues to fall upon themſelves; all that ſee them ſhall flee away;* and this

this is the *Worm that ſhall never die, and the Fire that never ſhall be quenched,* Iſa.66. 24. O the remembrance of the old folly and madneſs, in chooſing Self's pleaſures, luſts, and will, in the neglect and loſs of the beſt and eternal Good, will be the eternal Worm and Fire in Self's conſcience, that ſhall never end: O be wiſe therefore in time, and take that counſel before it is too late, *Pſal.*2. 10,11,12. *Iſa.*55.6,7.

And let ſuch as have denied themſelves, and are entered on the Goſpel-way of following Chriſt, remember, 1. That they have Self remains in them ſtill, and that Self is Self, and a Fool ſtill, and will be-fool them at laſt, if they look not well to it; this Self prevailing it was that had almoſt over-turn'd the Prophet, Pſ. 73. 2. *But as for me, my feet were almoſt gone, my ſteps had well nigh ſlipt,* &c. v. 22. *So fooliſh was I and ignorant, I was a beaſt before thee.* Self had almoſt gone beyond him, and made him a Fool, an Ignorant and a Beaſt, Self looking at the preſent proſperity of the Wicked, and its own afflicted ſtate, began to diſlike, and to envy the Wicked; Self looked at preſent things, like Fools and Brutes, and had almoſt overcome the Prophet. It often proves the caſe of the profeſt Followers of Chriſt if they look not to it, Self will be too hard for them, it will be looking after preſent profits, ſo as to fool them there, preſent luſts and pleaſures, as to fool them there, or preſent eaſe and idle-

neſs in ſervice, or preſent liberty from the reproach of the Croſs, ſo as to be-fool them there; ſo that it behoves all Chriſtians to know that they have to do with Self ſtill, and to watch over it, leſt it prove too hard for them, for many have in the way faln down wounded by it, 1 *Tim.* 1. 19. 2 *Pet.* 2. 18. And therefore it concerns all to look well to themſelves in this matter, *Heb.* 3. 12, 13.

6. Self muſt be denied, not only becauſe it is unlovely, unmerciful, and a Fool, but becauſe it is a Bedlam, when croſt, it fills with fury, it makes Men even as mad, and (rationally) not themſelves. This wicked Bedlam-ſelf it is, that fills the World with madneſs, quarrellings, brawlings, fightings, murders, and all kind of contentious madneſs. That fills Families with contentions and braulings, and ſo becomes a plague and vexation to itſelf; that fills Religion (which in itſelf ſtands in Unity) with contentions and unchriſtian oppoſitions and quarrellings: woful experience proves the truth hereof, not only the Prophane, but Profeſſors too, are too much intoxicated with the madneſs of Bedlam-ſelf in theſe things, and therefore it greatly needs to be denied.

7. Self is filthy and prophane, and therefore it muſt be denied in the Followers of Chriſt, the deſign of God in the Goſpel was and is for Holineſs, and a holy Conformity to his Will, to work us into the Image of his Son, to make

us holy here, that we might be happy hereafter, for *without holineſs no man ſhall ſee the Lord.* And this filthy Self will not ſubmit unto, but will be filthy and unholy ſtill, and therefore no marvel that it muſt be denied.

8. Self muſt be denied, becauſe at the beſt (and in its beſt dreſs) it is but a Hypocrite or a Formaliſt: 1. It is a Hypocrite and deceitful, it will deceive you one way or other, if you look not to it, Either 1. with the filthineſs of ſin: Heb. 3. 13. *Exhort one another daily, leſt any of you be hardened through the deceitfulneſs of ſin.* O there is a deceitfulneſs in ſinful Self, that will harden and deceive you, if you look not to it. I fear many Profeſſors are too much under its hardenings, and are inſenſible thereof, by reaſon of its deceitfulneſs, or pride in ſervice, or to be ſeen of Men, or to cloak itſelf under a Profeſſion, and ſo is but a Hypocrite and Self-deceiver.

Or 2. and at beſt, if it prove not a down-right Hypocrite, yet it will be but a Formaliſt in Religion, for I diſtinguiſh between a down-right Hypocrite and a Formaliſt; and likewiſe I diſtinguiſh Formaliſts into two ſorts, and neither of them is a down-right Hypocrite; the firſt are ſuch as have a form of Godlineſs, but deny the power thereof; and theſe are not properly Hypocrites, but prophane Formaliſts, for they outwardly appear what they are, *Tit.* 1. 16. 2 *Tim.* 3. 5. The ſecond ſort are ſuch as

have the form of Godlineſs without the power, or in a great meaſure without the power, ſuch as the fooliſh Virgins that had Lamps without Oyl; and theſe are not Hypocrites, the Hypocrites deſign is Hypocriſie, and knoweth (or might know) himſelf ſo to be, if not wonderfully hardened and blinded by Self; but this ſort of Formaliſts go on in the form of Religion, at a dead and ſluggiſh rate, like thoſe, *Rev.* 3. 1. *a name to live and yet is dead*, and think all is well, as *v.* 17. with whom it will be better than with the Hypocrite, or the prophane Formaliſt, but all comes from Self, he it is that doth the miſchief, yea, in the beſt Formaliſt, for Self is a Sluggard, and will take no pains; Self is a Sluggard in divine Things, he hath no love to divine Work, but is quickly weary of it, he comes ſlowly to it, and is weary of it when come; he keeps not up the Watch and War, but needs to be watched daily and hourly; Self either creates doubts and difficulties, as Prov. 22. 13. *The ſloathful man ſaith, There is a lion without, I ſhall be ſlain in the ſtreets*; or if he break through and obtain the mercy, ſluggiſh Self improves it not, but looſeth the advantage for want of improvement, Prov. 12. 27. *The ſloathful man roaſteth not that which he took in hunting.* O Friends, if ever you exſpect to anſwer that Exhortation, Rom. 12. 11. *Not to be ſloathful in buſineſs, but fervent in ſpirit, ſerving the Lord.* And Heb. 6. 12. *That*

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ye be not ſloathful, but followers of them, who through faith and patience inherit the promiſes. You muſt then deny Self; you will find Self hot and forward about its own concerns, but cold, heartleſs, and ſluggiſh about divine Things, and this ſluggiſhneſs of Self uſhers in Formallity.

9. Self holds confederacie with the greateſt Adverſary of Mankind; that is, the Devil. Though Self ſeems to ſtartle at, and to be afraid of him, yet the truth is, it holds union and confederacy with him, and congratulates him in all his deſigns: John 8. 44. *You are of your father the devil, and the luſts of your father ye will do.* Sin is the Devil's work, and that Self loves and will do: And the Devil knows the tempers of ſelfiſh Men, and ſuits his temptations accordingly; if it be filthineſs and debauchery that Self inclines too, he will help it on by inſtigations, provocations, occaſions, and the like; if it be pride that Self is inclined to, he will be with you in it; 'tis his nature, he will prompt you to it, and harden you in it, and that againſt all reproofs to the contrary; he knows that all proud Perſons (whatever their Profeſſion be) are ſure to him while he can retain them there: That Exhortation of the Apoſtle to the Church, touching ſuch as are to be called to the Miniſtry, is not in vain, 1 Tim. 3. 6. *Not a novis, leſt being lifted up with pride, he fall into the condemnation of the devil.* Clearly

ly implying, that pride is the ready way to throw us into the Devil's Condemnation. If it be Covetouſneſs, and Worldly-mindedneſs that ſelf is moſt inclin'd unto, there he is for you, to help it on, and prompt you to it; for he deſigns to prevent you, if poſſible he can, of your part of Glory in the World to come, he will help you to get this World; for he knows you are never the better, nor nearer, but the further of from the Life, and World to come; I am perſwaded he ſtudies, *Mat.* 19. 23, 24. more than all the rich Men in the World, who are ſo deeply concerned therein, he knows the danger of Riches, and therefore he acts ſuitably thereunto. I never yet met with that rich Man, that from that dreadful Word, did ſo much as conſider the Matter, or doubt, or dread the danger; but ſtill craves for more, more of the World ſtill: And the Devil that knows the danger, will help it on, and encourage (and that too) by indirect ways to obtain it. And this Self is ready for, forgetting that dreadful word, 1 *Tim.* 6. 9, 10. If he durſt adventure to tempt Chriſt himſelf in this matter, *Mat.* 4. 8, 9. We may ſafely conclude, that he will not ſpare, where is ſo ſutable Matter as Self to work upon, if it be Self-eaſe, or ſparing Self in Service, or Suffering, there he is ready to fall in, as in the caſe of Chriſt's ſuffering for us. *Peter* ſaith, *Far be it from thee*: Chriſt ſaith, *Get thee behind me Satan* (there was Satan at work, though

Peter

Peter was real to have Chriſt ſpare Himſelf).

2. *Thou ſavoureſt not the things that are of God, but the things that are of men.* Where note, that Satan and Man falls into conjunction in one and the ſame deſign; yea, ſometimes Satan and good Men, where Self prevails; therefore it greatly concerns us to look to Self, and to keep up Self-denial, becauſe it is ſo ready to unite with Satan, to its own ruine.

10. And to conclude this, it greatly concerns us all to watch, and to deny Self; becauſe as it is the cauſe of all the wickedneſs in the World, all the Filthineſs and Abominations, all the Pride and Oppreſſion, all the Rebellion and Diſobedience againſt God, in Church, in State, in Families, *&c.* So likewiſe all the Plagues and Judgments that lights on the World, as the deſerved effects of ſin, lieth at Self's door, God plagueth Self with Self, and for Self; yea, and all the Plagues and Judgments threatned, and ſhall be inflicted in the World to come, ſhall be for Self's ſake, for Self's ſinning againſt the Lord.

What do you now ſay to theſe things, Friends? Will you not yet be prevailed with to deny Self, for all it's wickedneſs, deceit, and danger? Will you ſtill let Self *bewitch you, that you will not obey the truth, but obey unrighteouſneſs?* Will you ſtill be lull'd aſleep in Self's deceitful Cradle of Security, having ſo bleſſed Means and Op-

Opportunities of eſcape? If you ſo reſolve, at your own peril be it, and know, that Self-deceit, Self-deſtruction will be the moſt ſhameful, the moſt amazing, and moſt dreadful in the end. When you come to Hell, you muſt thank your ſelves for your Miſery, and be ſpeechleſs, and not have a word to ſay for your ſelves, in way of excuſe, Then *your own tongues ſhall fall on your ſelves*, Pſal. 64. 8. *O conſider this, ye that now forget God, leaſt he tear you in pieces, when there is none to deliver*, Pſal. 50. 22. Conſider this, ye that hearken to Self, rather than to the Voice of your Lord, and will keep up Self, and nouriſh up your ſelves therein, as to the day of ſlaughter. O, I beſeech you to lay theſe things to heart, and be not ſo unwiſe, as to deſtroy your ſelves. No, no, but go home and ponder better about this matter, whether you be Profeſſors or Prophane, and reſolve to out Self for the time to come: I ſay, reſolve to deny Self, and to follow Chriſt for time to come, to follow him fully and faithfully; deny Self-eaſe, Self-love, Self-wiſdom, and Self-will, Self-profit, and Self-pride, and remember to deny filthy Self, *and be purging out all filthineſs, both of fleſh and ſpirit, perfecting holineſs in the fear of God*, 2 Cor. 7. 1. *Lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word of God, which is able to ſave your ſouls*, Jam. 1. 21.

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O know that ſin is a filthy defiling thing, therefore lay it apart, deny it, yea, even in the motions and luſts thereof, and conſent not thereunto. O go home and mourn out, proud ſelf-covetous, oppreſſing, and filthy ſelf. O mourn that you have cauſed the Poor to mourn; and above all, you Profeſſors that have ſuffered Self to Rule you, (as have been at that rate, with too many) to the diſhonour of God, and great reproach and ſcandal of Religion, if not your own eternal ruin: I ſay, out with this wicked Self, before it is too late. And let the poor learn to deny Self, ſelf-pride; it openly appears they follow in the faſhionleſs, ſhameful Faſhions of the Times, to the utmoſt; yea, and beyond their Abilities; and yet are ready to condemn the Rich for their Pride, not being able fully to follow them: I ſay, go home and mourn out this proud Self, and murmuring and repining Self, and learn to ſuit your Minds to your Abilities, and be content in your Condition, 1 *Tim.* 6. 8. *Phil.* 4. 11.

But above all, let profeſt Miniſters be exemplary in this matter of Self-denial, let them look to it, that they teach not the Exaltation of this wicked deſtroying Self, by Example, or by Doctrine, it's apparent, that among the multitude of profeſt Miniſters in the World, that Self in all its parts rules, and for the moſt part ſeems to be as great Strangers to Self-denial as any ſort of People.

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And not only ſo, but cauſe there is to fear, that Self rules too much in thoſe who profeſs higher things. I ſay, it deeply concerns all to look about themſelves in this matter, that they teach not Self-denial in Doctrine, and let Self rule them in Practice. O all ye that profeſs your ſelves to be the Miniſters of Chriſt, let not Covetouſneſs, Pride, and Worldly-mindedneſs rule you; let not Self-wiſdom, and Self-will rule you, let not your ſinful Paſſions and Luſts rule you; but you that profeſs to be Teachers of others, ſee that you teach your ſelves; elſe you will come under that ſin and guilt, the Apoſtle charges on the *Jewiſh* Teachers, *Rom.* 2. 21. *Thou that teacheſt another, teacheſt thou not thy ſelf.* And remember and ponder well what the Scripture ſaith, is the Miniſters great Concern and great Duty in this matter, 1 *Tim.* 4. 12. *Be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.* And walk ſo, as that you may be able to ſay, as the Apoſtle, *Phil.* 3. 17. *Brethren be followers together of me: and mark them who walk ſo, as ye have us for an enſample.* And 1 *Cor.* 11. 1. *Be ye followers of me, even as I alſo am of Chriſt.* And do not think it enough to teach well, and live ill; that will marr all, it will be as the dead Flie, in the Box of precious Oyntment, that will cauſe all to ſtink: therefore, I ſay, be exemplary in this Grace of Self-denial, preach down Self, and live down ſelf, that the People

People may be convinced that you are in good earneſt in this matter, and that your real deſign is to ſave your ſelves, and them that here you, 1 *Tim.* 4. 16. And remember and be heedful, that you no more teach the People, a juſtifying ſaving Faith without Works: No, but let them know, that God never intended, nor promiſed Juſtification and Life to ſuch a Faith, there is no Promiſe to a dead Faith; let them know, that Goſpel Faith and Works in unity, are the abſolute and indiſpenſible Terms and Condition of our Intereſt in Goſpel-Grace and Life, though not the deſerving Cauſe, *Mar.* 16. 15, 16. *Rev.* 22. 14. And let the People know, that a ſuppoſition of Intereſt in Juſtification, and Life on Faith alone, without Works, is contrary to the Goſpel, *Rom.* 2. 7. *Jam.* 2. 24, 26. and the ready way to nurſe, and nouriſh Self, which muſt be denied, without which we cannot be really the Diſciples of Chriſt; and this may be one cauſe of that general Death that is upon Profeſſors, having ſuckt in ſuch Doctrine, that Faith only juſtifieth, and concluding that they have that Faith, ſuppoſe themſelves to be above all fear of miſcarrying, (eſpecially that Doctrine of Impoſſibility of Falling from Grace, being united with it) gives way to fleſhly ſelf ſo far, that by degrees ſome are ſunk ſo deep herein, as ſeems impoſſible to recover. And likewiſe we have cauſe to judge, that for the great and ruling prevalence of Self it is, that God hath been ſo long pleading

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ing with us in ſo high a manner, though for all this, we ſeem to be ſo far from Self-examination, ſo as to find out the cauſe, and to turn to the Lord, that it's to be feared, we are rather like King *Ahaz*, 2 *Chron.* 28. 22. *Who under his affliction treſpaſſed more againſt the Lord:* and of whom it is ſaid, *This is that Ahaz.* I heartily deſire it may not be too truly ſaid ſo of us, tho' I greatly fear the contrary, the viſible appearances ſeems too openly to proclaim the Truth hereof.

I ſhall now come to anſwer one great Queſtion about this matter, and ſo I ſhall have done.

Queſt. Self being ſo near us, as indeed it is a part of our ſelves, it being ſo hard and difficult to be denied, what ſhould we do to get the Victory over it, ſo as to deny it in all the wiles and workings?

Anſw. It's true, the work is the hardeſt Goſpel-work we have to do in this World; and I fear, leaſt thought on, and practiſed: It is to conquer ourſelves, and that muſt needs be hard work.

1. Therefore be poſſeſt in good earneſt with the badneſs thereof: I fear, Chriſtians are not ſo ſenſible of its badneſs as they ſhould be; and if you miſs here, you will never learn this Leſſon while you look at ſelf in all (or in any of) its workings, as your Friend, and plead for it, you will never yield to deny it; and indeed here

here lieth the foundation miſcarriage in this matter; therefore, if ever you would obtain the conqueſt, let the true and due ſence of the badneſs of ſelf, live daily upon your hearts inaſmuch as it is a daily work for Chriſtians; for here lieth the beginning of all miſcarriage, Men do not look on ſelf and ſin to be ſo bad as it is; it's that I have often ſaid, and now ſay it again, if I could but prevail with Chriſtians to ſee ſelf and ſin to be ſo bad, ſo pernicious and dangerous, as indeed it is, I ſhould then expect you would find the Work to go on with more eaſe. O therefore, I ſay, let not Self blind your eyes any longer, and perſwade you that there is not ſo much in the matter as is ſuggeſted, for certainly there is more rather than leſs, when you really ſee the badneſs thereof, then you will willingly deny it; but while you look upon it as your Boſome-friend, you will indulge it, tho' to your own deſtruction.

2. Be ſure you acquaint your ſelves with the knowledge of Self in all its workings at home, endeavour to find it out in your ſelves, every one for himſelf, this is a common miſcarriage among Chriſtians, they can eſpy the workings of Self in others, but are exceeding blind and partial at home; therefore, if ever you expect to deny Self, you muſt know it at home, and begin in your ſelves, and be ſincere and ſevere in the matter, if you let Self ſlip undiſcerned, then it will be undenied, and ſo you may un-

do your ſelves. I am perſwaded if you would deal faithfully in this matter, much of Self's bad work would be prevented, there would not be ſo many Self-preachers, nor Self-profeſſors, ſo much of Self-luſts appearing in Profeſſors, as is ſo apparently to be ſeen; and therefore I ſay again, if ever you would arrive to any honourable and ſaving degree of Self-denial, look well at home, find it out in your ſelves; for ſelf may look abroad, and eſpy faults in others, that it ſelf may be indulged at home.

3. Keep up your Watch and War againſt Self, I ſay, ſtand upon your Watch, that ſo you may eſpy it in its firſt motions, in its wiles and workings of what kind ſoever, that ſo you be not enſnared and captivated thereby, watch your hearts in this matter, that they deceive you not, that ſo you may eſpy it in the firſt motion, and cruſh it, before it conquer you, *Prov.* 4. 23. *Keep thy heart with all diligence*: Or, above all keepings, keep your hearts. Of all Duties, this of keeping up the ſpiritual Watch and War. Chriſtians fail in, and are too much ſtrangers to Watch, and Watch and War, and be not Cowards not Sluggards in this matter of ſo great concern, 1 *Cor.* 16. 13. *Watch ye, ſtand faſt in the Faith, quit ye like men, be ſtrong.*

4. Do not only watch, but pray, look to the Lord for his aſſiſtance in all, *Mat.* 26. 41. *Watch and pray, that ye enter not into temptation.* I ſay, watch and pray, pray and believe down help from

from Heaven, and be in good earneſt in the matter, God never did, nor never will fail in his aſſiſting Grace to thoſe that truly deſire it, *Pſal.* 145. 19. *He will fulfil the deſire of them that fear him, he will hear their cry and ſave them.* Great and precious are his Promiſes on this account, *Joh.* 15. 7. *Mat.* 21. 22. *And all things whatſoever ye ſhall ask in prayer, believing, ye ſhall receive, if ye ask according to his will,* 1 Joh. 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* And this is certain, it is his Will that we ſhould deny our ſelves, and therefore we may with boldneſs and confidence ſeek his aſſiſtance, and be certain not to miſs of it, the cauſe of our great miſſing and failing, is in our ſelves, either in our not ſeeking, or in the manner thereof; that is, when we do not ſeek the mortification of ſinful Luſts and Paſſions (the denial of our ſelves, which is all one) with all our Hearts, and with all our Souls, as thoſe 2*Chron.* 15. 12. on which is his promiſing of hearing, *Jer.* 29. 13. *And ye ſhall ſeek for me, and find me, when ye ſhall ſeek for me with all your hearts.* But if you have a heart, and a heart, a divided heart in this matter, (as I fear is too common) ſometimes a Mind to have Self denied, and Sin ſubdued, and then pray a little for help; but either it's not with the whole heart, or but a Fit, and Self and the Luſt is a freſh indulged, and no marvel there is nothing obtain-

ed, whilſt Self is ſtill loved, and the heart thus divided, and it may be ſecretly chooſeth rather to nurſe and cheriſh Self than deny it, *Hoſ.* 10. 2. *Their heart is divided, now ſhall they be found faulty.* God will find fault with ſuch divided double hearts, *Jam.* 1. 7, 8. *Let not that man think he ſhall receive any thing of the Lord,* (*i. e.* as an Anſwer of Prayer) *a double minded man is unſtable in all his ways.*

5. Be conſtantly and ſincerely exerciſed in the uſe of all the means the Lord hath left us for our help in this matter, and as a preparative unto Glory, not only Watching, Warring, and Prayer, but the uſe of all his Publick Ordinances which the Lord hath left for our help in this, and every Goſpel Grace and Duty, that ſo we might learn to die daily to Sin, Self, and the World, and to live to him, to preſerve us thro' all the Temptations of this Life, to the Glory promiſed, *Act.* 2. 42. *Eph.* 4. 11, 12, 13. 1 *Pet.* 2. 2. For the Lord will *meet thoſe that rejoice and work righteouſneſs, that remember him in his ways,* Iſai. 64. 5. The neglect whereof is of dangerous concern, *Heb.* 10. 23, to 27. Therefore, I ſay, be not negligent, ſluggiſh, nor formal only in this matter, but make Conſcience of every Duty, and have reſpect to the whole Will of Chriſt, *Pſal.* 119. 6. *Act.* 3. 22, 23.

6. And in all, acquaint your ſelves more with the Goſpel Grace of God in Chriſt Jeſus.

1. With

1. With his bleſſed and glorious Deſign herein, which was by degrees, and in his time, to tranſlate us out of (and from) our ſelves, into the glorious Image of our bleſſed Lord, let this Truth dwell deep upon your hearts, that the Goſpel deſign was (and is) to deliver us from our ſelves; for I fear that Chriſtians do not ſo ſeriouſly ponder this as they ſhould; if they did, Self and the Old Man would not live ſo much, and Chriſt and the New Man ſo little in them as it doth, 1 *Joh.* 3. 3. *He that hath this hope in him, purifieth himſelf as he is pure.*

2. Of the greatneſs of his Grace to you, in deſigning ſo glorious an end, in ſo wonderful a way, as by the Death and Life of his own onely Son. O this is wonderful Grace, did we live more in the Meditation thereof, and exerciſing of Faith therein, it would accompliſh wonderfully in us, in order to our more effectual conformity to the Image of Chriſt, and perfecting in us, the Goſpel Grace of Self-denial, which cannot be obtained without it; ſee and ponder, 2 *Cor.* 3. 18. *Eph.* 3. 17, 18, 19. and remember for your help herein, the wonderful Self-denial of Chriſt your Lord, for your ſakes, *Rom.* 15. 3. 2 *Cor.* 8. 9.

7. And finally, be ſure that you get your Hearts well inſtructed in, and affected with the neceſſity, excellency, and preciouſneſs of this Grace of Self-denial, which is ſo much talked of, and ſo little underſtood and practiſed.

1. The neceſſity thereof, it's that which in the ſubſtance I have already ſhewed, it's that without which you cannot be the Diſciples of Chriſt, you cannot be eſpouſed to him, as your Head and Lord; but ſelf will ſtill be your Lord, and rule in, and over you, your ſelfiſh Luſts will rule you; nor may you expect New Covenant Relation to him, nor Salvation by him, without Self-denial: let this live upon your hearts, and it will be a great help unto you in this matter, never forget the abſolute neceſſity of this Grace and Work.

2. Get, and keep your hearts well inſtructed in, and affected with the excellency, preciouſneſs, and advantage of Self-denial; it's true, it's that which is unlovely and undeſirable to Self, it's as a Chain to tie up Self in all its workings; yet in itſelf, and conſidering its excellent tendency and end, it is an excellent Goſpel, and Divine Grace, and very lovely and deſirable to gracious Goſpel-ſpirited People, and unlovely to none but old ſinful Self: Some of which Excellencies I ſhall here endeavour to ſhew.

1. Excellency of Self-denial is, in its birth, it's of a noble birth, it's a heaven-born Vertue, our Lord ſaith, *Joh.* 3. 3. *Except a man be born from above, he cannot ſee the kingdom of heaven.* And this of Self-denial is one of the choiceſt parts of the heavenly Birth, and ſo great a part thereof, as that without it, there is (nor can be)

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no ſuch Birth at all, it's a heaven-born, Chriſt-like Vertue, it dwelt perfectly in him, though he had no ſinful ſelf as we have, *Joh.* 14. 13. yet he had ſinleſs Self, and that he denied for our ſakes, *Rom.* 15. 3. The more of Self-denial you have, the more are you like your Lord; and if you deſire to appear more in his likeneſs, then grow in this Grace, it's that the Scripture lets us know (as before I have ſhewed) that it was the deſign of God in his Goſpel Grace by Jeſus, to get a People to himſelf, made conformable to the Image of his Son, 1 *Cor.* 15. 48, 49. 2 *Cor.* 4. 10, 11. And Self-denial will help you on in this matter, in all thoſe Divine Vertues before-mentioned, wherein you are to follow Chriſt as your Pattern; it's a heaven-born Chriſt-like Vertue, which if rightly exerciſed, will certainly iſſue in your conformity to him here, and enjoyment of him hereafter.

2. Self-denial is a ſuffering, and long-ſuffering Vertue, it ſuffers and bears, and waits long; Self will ſtartle at Difficulties, ſuffering of Wrongs and Reproaches for the ſake of Chriſt, eſpecially the long continuance of them, Self will ſuggeſt it impoſſible for fleſh and blood to bear it, which in itſelf is truth; it's Self-denial that is the bearing, long-ſuffering Grace; we may ſay of it, as the Apoſtle of Charity (which is not without Self-denial) 1 *Cor.* 13, 4, 7. *It ſuffereth long, it beareth all things.* It removes all ſtumbling Blocks out of the way, that tends to hinder

Sinners from a right closing in with Christ, and following of him, and without it there can be neither; Self-denial answers, and conquers all doubts that Self can make about the matter, as if I should undertake to follow Christ, I must not only leave all that is pleasant, Sins, Lusts, sinful Companions, Pleasures, but must expect to meet with such Reproaches, Persecutions, and Difficulties, too hard for flesh and blood to bear, and this Self-love, Self-ease, Self-wisdom, and Self-will, will not endure; but Self-denial answers all, and resolves all the Doubts and Difficulties through believing. O saith Self-denial, there is nothing too much to do, nor to hard to suffer, for the sake of him that hath done and suffered so much for me; he died that I might live, and he requireth nothing of me, but that which will turn to Self-advantage in the end; and all the Sufferings of this Life, are but light and momentary, compared with the eternal Sufferings, that self (if permitted) will draw upon itself, so that Self-denial is a suffering Vertue, takes off all Objections of self, as *what will it profit a man to gain the whole world, and cast away himself*: What will the World do for thee? And what will thy Sins, Lusts, and Pleasures do for thee in the needful Day. O saith Self-denial, is it not a base and shameful thing, to prefer, base and shameful Lusts and Sins before the Lord Jesus, his Grace and Glory, such brutish and shameful things, that even Reason

ſon itſelf, were it rightly exerciſed, would ſhame Men out of. And for the ſake of theſe brutiſh, irrational, and irreligious Lufts, to looſe Self eternally. This ſaith Self-denial (which all ways work by faith and love) muſt needs be an eternal ſhame.

2. It will likewiſe keep the way clear to profeſt Saints, for after they are entered into the way of Chriſt, Self will be at work ſtill, eſpecially when Afflictions come. O ſaith Self, Spare thy Self, thy Body, thy Subſtance, Self will caſt in the greatneſs of the Difficulties in the way; but Self-denial anſwers all, and carrieth through all, and makes to rejoice in all for the ſake of Chriſt. O ſaith Self-denial, I at firſt owned Chriſt, and ſubmitted to the Goſpel on no other terms; but to loſe and leave all for him, when called to it; the loſs of all in following Chriſt, is no new, and therefore muſt be no ſtrange thing; it would be a ſin and a ſhame indeed, to leave my dear Lord's Cauſe, in the Day of Tryal, I ſhall then put him to open ſhame, as a Lord not worth a ſuffering for; and that muſt needs bring me to open ſhame in the end; for my dear Lord hath ſaid, That *whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the ſon of man be aſhamed, when he ſhall come in his own glory, and in his Fathers, and of the holy angels.* And that muſt needs be a ſhameful day, to thoſe that are aſhamed and afraid to own and cleave to the Lord here: Self-denial is a bearing

ing, patient, long-ſuffering Vertue, and that both towards God and Man.

3. Excellency of Self-denial is, it is a Soul-humbling Vertue; Self (as you have heard) is proud and inſolent, it will not ſtoop either to God or Man; but Self-denial is humble, and ſelf-abuſing. O ſaith Self-denial, what have I to be proud of? If I look on my Body, it is a poor ſtinking Carkaſe. I have much ado to keep it from ſtinking whilſt above ground, *Pſal.* 38. 5. and at laſt it muſt to the duſt, to cover its nakedneſs and ſtink. O what ſhould naked and ſtinking ſelf be proud of, why ſhould naked Self vaunt itſelf in proud Cloaths, when Cloaths are to cover our ſhame, when it looks on its own defilements, byr eaſon of ſin, then it abhors and loaths itſelf, *Rom.* 7. 24. when it takes a view of Goſpel Gifts and Grace (of which Self, if not ſtrictly watched will be proud) Self-denial gets the victory, and maketh humble. O, ſaith Self-denial, *What haſt thou, that thou haſt not received; and if thou didſt receive it, why doſt thou boaſt, as if thou hadſt not received it.* It ſaith, Thou *ſtandeſt by faith, be not high minded, but fear.* Be humble, for the non-improving of what thou haſt received. Thus Self-denial is humble, and a humbling Vertue, it mourns in the ſence of the bad work that Self makes, and that oft-times where Self-denial dwells; and thoſe who know it not, are ſtrangers to themſelves, and to Self-denial likewiſe.

4. Self-

4. Self-denial is a holy Vertue, and the truth is, there can be no Holineſs without it, that as God and Chriſt is holy, and calls us by the holy Goſpel, with a holy Calling, to Holineſs, Self-denial, falls in wonderfully with this deſign of Holineſs, and denieth filthy ſinful Self in all the parts thereof; it's this filthy ſinful Self that hates Holineſs, and keepeth Souls from Chriſt, and is ſtill at work in profeſt Saints, if not denied: But Self-denial it is, that keeps it under, carrying on the deſign of Holineſs, *Purifying from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God*, 2 Cor. 7. 1. And without Self-denial there can be nothing done in this matter, though Self-denial do not accompliſh all (or any of) thoſe Excellencies by itſelf alone, but Faith and Love, ſetting it on work, and working with it, the work is done; yet there can be no ſaving Faith without it, nor any Goſpel Love or Work rightly done without it, as Goſpel Grace teacheth, ſo Self-denial falls in, *to deny all ungodlineſs, and worldly luſts, and to live ſoberly, and righteouſly, and godly in this preſent world*, Tit. 2. 12.

5. Excellency of Self-denial is, it tends very much to effect in us, that rare Goſpel Grace of Contentation in all Eſtates, and Reſignation to the will of God in every condition, *Phil.* 4. 11. Self never learns this Leſſon, but is in all Eſtates diſcontent: I think I may ſafely ſay, that Self is rarely content in any Eſtate, if it be Self-

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honour, and Self-rich in the World; ſee *Ahab* a famous inſtance in this matter; yet ſick for *Naboth*'s Vineyard; *Haman* was grieved, becauſe *Mordecai* bowed not before him; and *Eccleſ.* 5. 10. *He that loveth ſilver ſhall not be ſatisfied with ſilver, nor he that loveth abundance with increaſe.* The more Men have, the more they crave ſtill, Self is reſtleſs and unſatisfied; it is not Crowns, nor Kingdoms, nor Honours, nor Riches, nor ſinful Luſts and Pleaſures, can ſatisfie Self; but it's ſtill for more, more, till it loſes all, and itſelf too. But Self-denial is content with God's allowance, be it little or much, Liberty or Priſon, Life or Death, *having food and rayment*, Self-denial is content, 1 *Tim.* 6. 8. Self-denial being an undoubted Concomitant of Faith, Faith and Self-denial working together, looks to, and believes the unſeen Glory promiſed, and ſo fills with Patience and Power, to bear, ſuffer, and wait for it, and ſo quiets the Mind in all Eſtates; but Self is very incredulous, it truly believes not any thing, nor truly hopes for any thing, but what it hath in preſent poſſeſſion, Self talks but little of Grace and Glory, it believes it not rightly, but fixes on preſent things, it will have all preſent, and when it hath obtained it, it affordeth no content, the higheſt pitch of content that Self reacheth too is, when it has its preſent Luſts and Will; and when croſt therein, a forced and conſtrained content; it ſaith, I muſt be content, becauſe I cannot help it;

it; which is indeed, no content at all; but a murmuring, repining, and diſliking content; but Self-denial effects a holy quieting frame of Spirit, which keeps under unruly diſcontented Self, and ſubmits the Soul in quietneſs, and in peace, to the Will of God, in ſuch Diſpenſations as are croſs and burdenſome to ſelf; ſo this is the excellency of this Grace of Self-denial, it uſhers in that rare Jewel of Chriſtian Content in all Conditions, under all croſs Diſpenſations to ſelf; and without it, it can never be obtained.

6. Such is the power of Self-denial, through the Goſpel, (*which is the power of God to ſalvation, Rom.* 1. 16.) That it binds ſelf in Chains, and keeps it ſubject whilſt rightly exerciſed; for this we do, (or ſhould) know, that ſelf is ſo unruly, and untamed a *Bedlam*, that longer while than it is kept in ſubjection by Self-denial, it will make rude and bad work in Profeſſors, as in the Prophane; and this is too commonly known by woful experience, that ſelf if it be croſt in its will, (and not denied) it rages and fumes like a *Bedlam*; but when Self-denial rules, it binds and chains up this rude ſelf, and commands the Man to yield himſelf to the Wiſdom and Will of God, whatever it be, if it be in croſs and afflicting Diſpenſations; it ſaith as *Job* 1. 21. *The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.* And *it is the Lord, let him do to me, as ſeemeth good unto*

unto him. If it be in apprehended wrongs from Men, in word or deed, ſelf (if not looked to) will prove a *Bedlam*; but Self-denial takes it off, and quiets the mind, and concludes, either 1. Is there not a cauſe? Have I not ſinned againſt the Lord? *And it may be the Lord hath bidden him curſe*, 2 Sam. 16. 10, 11. Wicked Men are ſometimes permitted by God to curſe his People, it may be to reprove them of ſome curſed Act or other they have done againſt God or Men, or both, *Prov.* 28. 27. The Grace of Self-denial makes the beſt conſtruction and application of all things. 2. If there be no guilt in the matter, Self-denial is quiet, and beareth patiently the wrong, concluding, that ſuch do themſelves the greateſt hurt, and that *the curſe cauſeleſs ſhall not come*, Prov, 26. 2.

7. And as an effect hereof, Self-denial (if embraced and rightly exerciſed) would regulate and reform all the Abuſes and Wickedneſs of ſelf in the World; Self-denial would regulate and reform both Court, City, and Country, had it its way and work, it would reform and redreſs all the abuſes that proud, covetous, wilful, filthy Self, hath filled the World withal, of all the filthy, whoring, drunken, ſwearing, ſinging, roaring, and damning ſins, of rude and brutiſh ſelf, that ſo much now reigns, to the diſhonour of God, the ſcandal of Religion, undoing of Souls, and involving the Nations under the Wrath and Judgments of God, Self-denial

nial would cure all, it would work Wonders on this account, it would make things (ſeeming) otherwiſe hard and impoſſible, eaſie and pleaſant, deny ſelf, and the work would be done, Self-denial would work Pride out of the heart, and out of the habit, it would effect that Exhortation, 1 *Tim.* 2. 9. *That women adorn themſelves in modeſt apparel, with ſhamefac'dneſs, and ſobriety*, i. e. That which may ſhew forth Modeſty, and Humility; but where Self-denial cannot enter, ſelf will break all bounds in this matter; and nothing leſs will ſatisfie proud ſelf, but to be in the faſhion, though it ſhew forth nothing but immodeſty and pride.

Self-denial would reform Families of the rudeneſs and irreligious work that Self makes there; it would make *husbands love their wives, and not be bitter to them*, Col. 3. 19. *To dwell with them according to knowledge, giving honor to them as to the weaker veſſel*, 1 Pet. 3. 7. and the *wives to reverence their husbands*, Eph. 5. 33. and to *ſubmit to them as is fit in the Lord*, Col. 3. 18. But for want of this, O the bad work that (too often) Self makes in Families; Self-denial would reform what's amiſs in Churches, both in Miniſters and Members, for ſelf-pride, ſelf-wiſdom, and ſelf-will, too often rules too much there, but Self-denial would cure all.

Self-denial would greatly help to caſhier all ſelf-devices and invention in Religion, both in matters of Faith and Practice, and ſet us on the true

true baſis of the Goſpel, not only in word, but in deed, and work us to the obedience thereof, it will not only ſay, that the Goſpel is the alone rule both for Faith and Practice, and that all beſides is ſuperſtition (for ſo far Self can go, provided it may frame thoſe rules ſutable to its own will,) but Self-denial do not only ſay, but do the ſame, and admits none of Self's devices in religious matters, Self is proud and ſcorns to receive any truth beyond its own ſelfiſh wiſdom and will; but Self-denial is humble and willing to underſtand, believe, and practice truth, it would not miſs therein for the World; Self-denial would end all coerſive power and forcings in religious matters, leaving all to its own teachings and conſcience, knowing that none but ſelf-denying perſons can rightly follow Chriſt therein, and that Self-denial cannot be forced; that it's none but brutiſh Self that forceth, and that none but Self can be forced, and that force muſt needs make Self an Hypocrite, which Self-denial abhors to do.

Self-denial if rightly exerciſed, would cure all the Diviſions among Chriſtians, about their various and differing apprehentions in religious Concerns, for Self it is, is the occaſion of moſt of the Diviſions in the World, not only Popiſh, but Reforming-ſelf, hath laid the great Foundation of Diviſion, *viz.* by framing a Religion of its own for itſelf, and impoſing it on others by coerſive Power; which hath proved the only

only foundation of Diviſion: What Wars and Blood-ſhed hath been between Papiſts and Proteſtants about Religion, is obvious and open to all, beſides, the Perſecutions and Blood that hath been ſhed on the ſame account, not only between Papiſts and Proteſtants, but among profeſt Proteſtants perſecuting one another; and apparent it is, that their Principle is ſtill to maintain a Union by Perſecution and Coerſive Power, the greateſt breach of Chriſtian Union in the World; and from hence, almoſt all ſorts of Non-conformiſts to the Popiſh Religion, retain too much of the ſame Spirit and Principle, when their opportunity ſerves; and from hence it is, that (almoſt) all ſorts of Opinions about Religion account thoſe to be Enemies and Adverſaries who differ from them, and frequently ſo call each other in their invective Writings and Debates; all which flows from Self, and Self's way of Union in Religion.

Now Self-denial if rightly exerciſed, and prudently followed, would prepare and apply certain healing Medicines from the Word of Truth and right Reaſon, that would very much tend to the healing and curing of the Breaches that Self hath made in the World about this Matter: 1. Self-denial (if hearkened unto) would humble and lay low in the ſence of Self's great miſcarriage herein, it would let Men know, That *its only by pride that contentions and diviſions come*; and that it is *the humble*

and the meek that God will teach in the way. O this precious Goſpel-grace of Humility would do very much in this matter, without which we cannot be Chriſtians indeed, nor without Self-denial we cannot be humble, it's Self-denial that muſt cloath us therewith, which would wonderfully expel the furious oppoſitions about religious Differences.

2. Self-denial would out with Self love, and act itſelf in the Goſpel-ſpirit of Love and Charity; Self outs all love, but that which is of and to itſelf, and its own opinions about Religion, it doth no ſingular thing in this matter, as like thoſe Chriſt ſpeaks of, *Mat.* 5. 46, 47. To love thoſe of the ſame Opinion only, as the Phariſees did, *And do not the Publicans do the ſame?* But Self-denial allows a latitude in this matter, being bred in the Womb of Goſpel Faith and Love, and as truth of Faith, in God, and love to him, ſets Self-denial at work, ſo Self denial enlarges the bounds of Goſpel love; the more Self rules, the leſs of Goſpel Love; but Self-denial lets it out at liberty to God, to Men, to Saints to Sinners, with deſire of their good; and ſo this Goſpel Charity applied by Faith and Self-denial, would prove a healing Medicine of thoſe Religious Diviſions that ſelf hath made (and ſtill maketh) among Men, Charity would find out (holy) ways for Peace and Reconciliation, and Self-denial would ſay *Amen* to it; Love and Charity would bear with and

and hope the beſt, where Differences are; then Differences in Apprehenſions in Religious Things, in one and the ſame Chriſtian Profeſſion would not make ſo great an eſtrangement, as for the moſt part ſelf-love and ſelf-will hath occaſioned.

3. Self-denial would apply that healing Plaiſter, which (with grief we cauſe to ſpeak it) the whole Chriſtian World are ſo great ſtrangers to, though prepared by the Lord himſelf, *Mat.*7.12. *All things, whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the Law and the Prophets.* And this is the Goſpel Law too, yea, and Reaſon too, and ſo both Religion and Reaſon will tell you, that the contrary is from brutiſh ſelf. Now, I ſay, let Self-denial but have its work, and ſee how ſutable this Plaiſter would prove to heal and cure (at leaſt) the malignant Enmities that ariſe by ſelf, from differing apprehenſions about Religious Things.

Then when ſelf begins to influence itſelf againſt your Neighbour, for differing from you, (it may be, at leaſt in your apprehenſion) in ſome material things of Religion, Self-denial would apply this Plaiſter. My Neighbour may as rightly hate and envy me, for my differing from him, for his Reaſon, his Opinion muſt be as much to him, as mine is to me; would I that he ſhould hate and envy me? No, ſurely, I think he would do very ill, if he ſhould ſo do; then I muſt not do ſo to him. Let this Plaiſter be but rightly applied, (which cannot be but by Self-denial) and

ſee what Wonders would be effected thereby; not only in curing of Church-diviſions, but of all irreligious and irrational oppoſitions, about Religious Concerns, among all ſorts of People, for Self-denial will readily conſent to that Exhortation, relative both to itſelf and others, *Phil.* 3. 16. *Nevertheleſs, whereunto ye have already attained, let us walk by the ſame Rule, let us mind the ſame thing*, v. 15. *And if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.* In a word, Self-denial, as it cannot pin its Faith on other Mens Notions or Apprehenſions in Religion, but faithfully follows Chriſt, in the light of its own Underſtanding and Faith from the Word of Truth, according to *Gal.* 6. 4, 5. ſo it abhors to put its own light in this matter upon others, who do not ſo underſtand, and therefore are not capable ſo to believe and Practice, till they ſo underſtand, and to force to ſuch an underſtanding, Self-denial abhors as brutiſh; Self-denial ſaith, *Amen*, to that Prophecy of the later days, *Mic.* 4. 5. *For all people will walk, every one in the name of his god, and we will walk in the Name of the Lord our God, for ever and ever.* It chuſeth for itſelf, and forceth none, (but by Scripture Argument) ſo that if it were but harkened too, it would ſettle all in Peace, and we might yet ſee more happy days.

8. Self-denial, if rightly exerciſed, is the nouriſher and cheriſher of all the Divine Graces and Vertues of the Goſpel, though there can be no

no Self-denial before and without Faith and Love, Self-denial being the effect thereof, and all, is the effect of the Word and Spirit of the Goſpel, yet it's a nouriſher, and help to Faith, Faith, Love, and Self-denial, working by and with each other, as it is ſaid, Gal. 4. 6. *That faith worketh by love:* So Faith, Love, and Self-denial worketh together, and by each other: Let Self looſe, and it ruines all, it ſinks Faith, deſtroyeth Love, and ends all right Obedience, it marreth all, but keep up Self-denial, and all other the Divine Vertues of the Goſpel flouriſhes, Faith, Love, Obedience, Patience, Gentleneſs, Meekneſs, but without it, Self will end all.

9. And finally, Self-denial would be a wonderful help to Goſpel-teachings, as it worketh by Faith and Love; it is willing to learn that Leſſon of giving both God and Man their due, To *give to Cæſar that which is his, and to God that which is his*; it working by Love, is not *willing to owe any thing to any man, but to love*, Rom. 13. 7, 8. It is willing to learn to ſubmit itſelf to God in all his will; but Self is a ſtranger to this Leſſon, further than it is for its own ends; Self loves to be uppermoſt, and to rule over all, and will (if need be) bring ſtrong arguments from Scripture (in its own apprehenſion) to maintain it, but Self-denial keeps us under the Teachings of God in this matter, and ſubmits to his will herein.

Self-denial would be a bleſſed Preparation for the reception of a greater meaſure of the Gift of the Goſpel-ſpirit, and the Teachings of God thereby, whereas Self-conceit of our Attainments, ſets a ſtop on all Goſpel-teachings, and further growth therein: Prov. 26. 12. *Seeſt thou a man wiſe in his own conceit, there is more hope of a fool then of him.* Self-conceit is a Sluggard, and ſees no need of further Attainments; and *v.* 16. *The ſluggard is wiſer in his own conceit, then ſeven men that can render a reaſon.* Self-conceit maketh Men like that Church, Rev. 3. 17. *That ſay they are rich, and increaſed with goods, and have need of nothing, and knoweth not, that they are wretched, and miſerable, and poor, and blind, and naked.* This is the wretched work that Self-conceit maketh, it putteth perſons out of a capacity of further Teachings from the Lord, and of anſwering that Exhortation, 2 Pet. 3. 18. *But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.* But Self-denial keeps the Soul humble, and delivers from this Soul-undoing-Evil of Self-conceit, and waits for a greater meaſure of the Spirit of Chriſt, and his further Teachings thereby; God gave forth his Spirit plentifully in the Primitive Days of the Goſpel, but after Self got up (not only to be Lord of the World, but) to be Lord in Religion, this Spirit of the Goſpel withdrew itſelf, and Self hath ruled as Lord in Religion unto this

this day, having found out other Gifts of its own inſtead thereof, forcing itſelf upon all, offering the greateſt violence to the Spirit of Chriſt in the Goſpel, as if there were no ſuch thing to be expected. This hath been the Cheat of Self, to keep up itſelf, by blaſpheming the Teachings of the Spirit of Chriſt in the Goſpel. And this Self-conceited ſpirit of Self it is in us all, that ſtill keeps of the Spirit of the Goſpel from us; if in any thing this Goſpel-ſpirit leads any into any Goſpel-truth further than Self likes, then Self cries out upon it, as if ſome prodigious Comet, or foul Spirit had appeared, ſo chaſing away the Goſpel-ſpirit, by which we ſhould be lead, *Rom.* 8. 14. ſo that I fear there are none of us all fit for the receptions of the Goſpel-ſpirit, in that meaſure as is needful and uſeful to the Goſpel Church; for Self do not only hate and blaſpheme the Goſpel-ſpirit in his Teachings, but it puffs up in the apprehended Teachings thereof, which makes us altogether unfit and uncapable to uſe ſuch a meaſure of the Spirit as might be honourable to Chriſt, ſafe for ourſelves, and advantageous to the Church, if not ſo great a meaſure as in the Primitive Churches, yet ſuch a meaſure we may and ought to expect, as may be for the Glory of Chriſt in the Church, and convincing to all *that turn aſide to their crooked ways*, where the Truth, Church, and Goſpel is: I ſay, it is to be feared, that Self ſo much rules,

that the Lord will not afford us this Gift, neither can we believe it down, while we *are ſeeking* (ſelf) *honour one of another, and not that honour that cometh from God only*, John 5. 44. God ſees that we would be puffed up therewith, and it would prove to us, as *new wine put into old bottles, that might cauſe the bottles to burſt*, Mat. 2. 17. Though I hope, that all, be not wholly old; No, *he that is in Chriſt is a new creature*. Yet I fear there is ſo much of Old Self alive in us, as unfits us for what (otherwiſe) God would do for us, and work in us; as we have all our receptions from God, ſo greater receptions than we are capable to uſe, would puff us up, 1 *Cor.* 4. 7. which is too commonly ſeen in that little which is: But Self-denial would cure this Maladie, and wonderfully prepare us for a further Gift of the Spirit of Chriſt in the Goſpel, and Teachings thereby, and fit us for the right humble, holy, and honourable improving thereof, according to the right and Goſpel-ends of God therein.

So then (and to conclude this matter) if it be ſo (as indeed it is) that Self is ſo great an Enemy to God, and Chriſt in the great and good deſign of the Goſpel, as to ſtand directly in the way thereof; and ſo great an Enemy to the good of Men, as to hinder their ſpiritual and eternal Welfare, as to bring deſtruction on itſelf, that makes ſo bad work in the World, both of Sin and Judgment, and Self-denial, ſo rare

rare and excellent a Vertue, as if rightly exerciſed, in the power of Goſpel-Faith and Love, would chain up Self, and ſubmit the whole Man to the will of Chriſt, and rectifie and reform all the abuſes and miſcarriages of Self in the World, in Churches, in Families, in things both Humane and Religious.

O how deeply doth it then, concern us, to look about ourſelves in this matter, that we indulge not Self any longer, nor ſuffer ourſelves thereby to be cheated (not only) out of all Religion and Chriſtianity, but out of Reaſon and Humanity itſelf, and ſo bring upon ourſelves ſwift Deſtruction. Let the weight of this matter dwell deep upon your hearts, and let Self-denial (which is ſo excellent, lovely, and uſeful a Vertue, to a Goſpel-life, and a right following of Chriſt in order to Glory) have its way and work in your hearts: O Let not Self any longer quench and ſtop it, but prize it more, learn it better, and improve it ſuitable to its deſigned end in the Goſpel, and God will have the Glory, and you will have the advantage thereby, both here and hereafter. *Amen.*

FINIS.